

THE BAPTIST RECORD.

OLD SERIES VOL. XXXIV.

JACKSON, MISSISSIPPI, MARCH 24, 1910. NEW SERIES VOL. XII. NO. 12

"NOW LET'S SEE."

(W. A. Jordan).

Bro. Arnold's trouble is one common to a great many, and I will try to help him out of it. Go right to the Word, instead of what some one says about the Word. I think you had it right at first, my brother. Your first impression of the scriptural teaching of total depravity was best. Don't be too fast to follow men in whom you have "confidence," but follow God.

It is not what "Jordan asserts," nor the brother in whom you have great confidence," but what does God say on a given subject. Bro. Arnold says I proved my point "all right" about man's depravity 2448 years before Christ but that I fell down when I got to that period 760 years before Christ. But my brother, I proved depravity at the latter period by the very same God that I did the former. Moses wrote Gen. 6:5 and Isaiah wrote Is. 1:6, but God said both. But "let's see"—David lived along about the period you mention, and what did he say? Read Ps. 14 and to show you that the depravity of David speaks about is the same that Paul speaks about, nearly a thousand years later, although David was speaking of the Jews, and Paul was speaking also of the Gentiles. Read Rom. 3:10: "As it is written"—written where? What is Paul quoting? He is quoting from David and others, and in the 9th verse says: "We have before proved both Jews and Gentiles that they are all under sin." Yes, Bro. Arnold, depravity is the same in all ages. I don't know of any good depravity. It's all bad. Bad in Adam's day, bad in Moses' day, bad in Noah's day, bad in Isaiah's day, and bad in Paul's day and bad in our day, all sinners are dead. That is not confined to the Gentiles. Jews and Gentiles alike are dead, and when one is dead he is just dead, that is all there is to it. And death is the term to express depravity. If there is a kind of a depravity suited to different ages of the world, then I should think God would have different kinds of salvation—different plans—different Christ's, etc. But my Bible teaches only one way of salvation—one Savior for all ages.

Rom. 3:30: "Seeing it is one God which shall justify the circumcision by faith and the uncircumcision through faith." All are saved by or through faith in Christ—Jew and Gentile alike.

Of course I did not pretend to say that all men are morally alike. Many heath-

en are away up in the scale of moral being who never heard of Christ, as many of them are away down in the scale of being, but all are totally depraved—dead—dead to God, absolutely separated from him. Nicodemus was away up in the scale of moral being so far as the record goes but he needed the new birth—he was dead—totally depraved. Go to the Book.

Starkville, Miss.

McGEES CREEK CHURCH.

(W. J. Sargent).

On the second Sunday in March the church had a laymen's rally. There were three excellent speeches made by some of

HOW WE STAND.

(A. V. Rowe).

Our apportionment to foreign missions	\$36,000.00
Paid to date	8,435.60
Our apportionment to home missions	26,000.00
Paid to date	9,167.16

In this great effort in behalf of souls we are workers together with God—exalted privilege. Angels and the spirits of just men made perfect have joy in it for it means not merely the conversion of one soul over which there is joy in heaven but of many souls washed in the blood of the Lamb. Brethren have a part in it, sisters have a part in it and get ready to rejoice with that great multitude that no man can number.

the brethren. Brother Richmond spoke on the laymen's movement, and Brethren Thornhill and Holmes on missions. We had Bro. Ehrlich with us. After the program he gave us an able sermon on the text, "Go ye therefore into all the world, and preach the gospel to every creature." At the close of services a liberal contribution was taken for missions. Every one seemed to enjoy the occasion, and aroused to the mission spirit. This is a rural church situated in Pike county, 12 or 15 miles from a railroad, and composed of extra good people. I have hopes of greater prosperity for it in the future. Why not many other country churches fall in line? They are of the best material, and I pray that they will come nearer the front.

TO SUNDAY SCHOOLS.

(I. P. Trotter).

It is much hoped that Sunday Schools and superintendents of them will not forget next Sunday, March 27, as Missionary Day as urged by Bro. Byrd, our Sunday School secretary. Use the day for all it is worth for missions.

RESOLUTIONS.

At a called meeting of the Board of Deacons, held this day, the following resolutions were adopted:

Whereas, Dr. W. F. Yarborough, for eleven years our beloved pastor, faithful, generous, kind and loyal, God-fearing and God-honoring in all his words and deeds, has severed his connection with this church to accept the pastorate of the Parker Memorial Church of Anniston, Ala.

Therefore, Be it resolved by the Board of Deacons of the First Baptist Church that we pledge anew to him our abiding love and confidence, that we acknowledge our deep and lasting debt of gratitude for his loving service, wise leadership, and his consecrated walk among us; that we acknowledge our loss in his leaving this field for other work, a loss that is shared by the entire denomination in our commonwealth; for he served for many years as vice president of the Foreign Mission Board, was a member of the Board of Trustees of our Baptist institutions throughout the State, aside from being a leading spirit in our State Conventions; that we commend him to the brotherhood of Alabama, assuring them that our prayers join theirs for the continued success of this Godly man.

Resolved further that these resolutions be spread on the minutes of this board, and that copies be forwarded to Dr. Yarborough, one spread on our church record, and a copy also furnished The Baptist Record.

Robert B. Mims, Chairman.

S. R. Whitten, Financial Secy.

The church unanimously endorsed these resolutions March 20, 1910.

ITINERARY OF BRO. E. N. WALNE.

(I. P. Trotter).

March 27, Sunday, Blue Mountain.
March 28, Monday night, Tupelo.
March 29, Tuesday night, Aberdeen.
March 30, Wednesday night, Houston.
March 31, Thursday night, Okolona.
April 1, Friday night, Ackerman.
April 3, Sunday, Laurel.

News in The Circle.

By MARTIN BALL.

Pastor R. L. Bunyard, of Gallman, writes: "I have accepted a call to Magnolia, and will begin work there the first of next month." May the Lord bless this union.

Pastor W. E. Farr writes from Belzona: "Our field has given \$253.25 to foreign missions, an increase of \$200.00 over last year. We are going to give the month of April to home missions." If all our pastors follow this example the Boards will rejoice.

Evangelist W. D. Nowlin, of Owensboro, Ky., began a meeting with the Central Church, Memphis, last Sunday. The church is expecting great things.

Every pastor and superintendent should arrange to attend the Sunday School Convention, at Houston, April 19-21. Some of the best Sunday School experts will be there.

Evangelist W. H. Sledge has recently held a meeting with the church at Franklin, Ky. Pastor McGlothlin says: "As an evangelist Bro. Sledge has no superior." There were 58 additions—42 by baptism. Many others are expected to join as there were 75 conversions.

Rev. H. F. Searcy has resigned at Lawrenceburg, Ky. He has had a successful pastorate of four years. It is not stated what his plans are.

We have 18 churches and 23 preaching stations on the island of Cuba. Membership of churches is 1,240. The work is prospering as never before.

The Hickory Street Church, Dallas, Texas, has called Rev. D. C. Hardin and he accepts. Bro. Hardin is a strong preacher of the glorious gospel.

Rev. J. W. Willis, of Edmond, Okla., has accepted the call to the First Church, Florence, Ala., and will enter the field at once.

State Sunday School Evangelist J. E. Byrd held a very successful institute with the Greenville Church last week. He spoke Thursday and Friday night. The large auditorium of the First Church was comfortably filled at every appointment.

A great revival was recently experienced at Seymour, Mo. Fifty were added to the church by baptism and sixteen by letter and restoration. It is said to be the greatest revival experienced in the history of the church.

Dr. M. B. Adams has resigned the First Church, Frankfort, Ky., to accept the secretaryship of the Baptist Educa-

tion Society of Kentucky. This position was made vacant by the resignation of Dr. P. T. Hale, who has been wonderfully successful.

Rev. G. W. Argabrite has accepted the pastorate of the Franklin Street Church, Louisville, Ky. He is now on the field.

Dr. C. H. Brough, professor of Political Economy in the University of Arkansas, at Fayetteville, has been elected to supply the pulpit made vacant by the resignation of Dr. Whittle. Dr. Brough is a member of the board of deacons.

Bro. Wm. D. Upshaw, whose limb was broken two weeks ago, is improving as rapidly as possible. He has had the very best medical attention, and is cheerful in the midst of intense suffering.

Evangelist W. P. Price will aid Pastor H. P. Hurt at Bellevue Church, Memphis, in the simultaneous meetings which begin March 27.

The Foreign Mission Board has secured the services of Rev. Arch C. Cree, of Moultrie, Ga., to do supplementary work until the meeting of the Southern Baptist Convention in May. He accomplished much last year in this kind of work.

The King Hill Church, St. Joseph, Mo., recently enjoyed a gracious revival. Pastor S. N. Mohler was aided by Evangelist Francis W. Taylor and Gospel Singer J. W. Jelks. 50 additions—37 by baptism.

Dr. T. M. Bailey, secretary emeritus of the South Carolina State Mission Board, is preaching for the Central Church, Greenville, S. C. He celebrated the 58th anniversary of his ministry last Sunday.

Dr. H. C. Mabie, once secretary of the Missionary Union, delivered a course of splendid lectures to the students and faculty of the Seminary at Louisville, Ky. It is stated the lectures were exceptionally good.

The church at Mt. Sterling, Ky., has called Rev. W. C. Taylor, of Arlington. He has accepted and will enter the field at once.

A COMMISSION OR COMMAND—WHICH?

(L. E. Barton).

Were the last orders which our risen Lord gave to his disciples a commission or a command? May a commission not be resigned "ad libitum"? Does not a command carry dignity and authority in pro-

portion to the sovereignty of the one issuing the same? Have we not lost immeasurably in our missionary contention by using a form of words which indicates that discretionary powers are conferred on those to whom the crucified Savior spoke? If he simply "committed" the work of world evangelization to the disciples and left them any option whatever in the premises, then may they not respectfully return to him the commission and receive an honorable discharge?

Whether this distinction be a just one or not, let it be written always with red ink underscoring, that the disciples of Jesus Christ have no option or discretion about this thing of preaching the gospel of their Lord to all men. Baptists have fought and won their contention against the authority of the scripture on the subject of baptism. It is a thousand pities that we have been less persistent and faithful in contending for the authority of the Book with reference to missions. It is not a question of whether you believe in foreign missions. Neither does the devil as for that. He is "dead agia it." And without wishing to be the least bit harsh but with the utmost charity for all God's elect ones, I may say truthfully that all who oppose foreign missions are fighters against God and in that one particular, at any rate, they are fighting with Satan and obeying his will. I charge you, O members of Christ's body, that they who oppose this great mission and purpose of the Golgotha agonies of our Lord are in this case, at least, "enemies of the cross of Christ." We do not expect the world, the flesh and the devil to believe in foreign missions and we will not be impatient when they denounce the enterprise but we have a right to hope that all who love Christ sincerely will have respect unto the desire that broke his heart and hearken unto his commandment given after he had endured for us the ineffable sufferings of the cross. Let infidels rave and blasphemers reek with curses, if they must, against this holy cause that is bought with the blood, hallowed by the sufferings and anointed with the tears of him who was crowned with thorns, but rather may God's people have their tongues plucked from their mouths and their hearts torn out of their breasts than utter a derogatory word against this eternal purpose which overwhelmed him in Gethsemane and wounded him on that skull-shaped hill.

Some people are always ready to decide duty and determine destiny by a superficial and senseless appeal to "what I believe." A very wicked man was recently reported as saying that he has as good a chance for heaven as any preacher in the town in which he lives, but what has that to do with his real standing before God? That makes him not a whit better nor the preacher a particle

worse. The infidel does not believe the Bible but he shall be judged just the same according to the things written in the Book. The church member, also, who is indifferent to missions does not believe the Bible, but he, too, will be judged by that same Book whose chief teaching he has renounced. The American revision translates Matt. 28:18 "All authority hath been given unto me in heaven and on earth" and "authority" is probably the very best rendering for the word. The question is, has Jesus Christ who was the "very God of very God" a right to command you? May the same One that made man and then made him over again issue an unconditional and imperious command which man must, without quibble, obey or be guilty of high treason? Ah, a sinful and sluggish church needs to go back and read again its religious primer about the authority of Christ Jesus. The Bible has more to say about the Lordship of Christ than of his Saviorhood. The New Testament has much more to say about paying than it does about praying. We must get out of, and get out of us, the notion that going up to the church house Sunday morning to hear sermons and say prayers is "serving the Lord." The ox in the stall munching away at the hay and the horse eating corn at the trough are not serving. They are getting ready to serve and being rewarded for service. To serve the Lord one must get into the harness and be hooked up to the chariot of duty. When we eat God is serving us at the table of his bounty: when we do God's work we are serving him. The fact that seven or eight hundred lost men and women die every Sunday morning while we are in our "church services" is enough to drive us mad if we loved our fellows, but that is not so mighty an appeal as was made by him who came out of Joseph's tomb when he said: "All authority in heaven and earth is given unto me, Go ye therefore." The logical "therefore" of Jesus Christ is a mountain of difficulty of which many recalcitrant Baptists would better beware lest they shall cry for its rocks and mountains to fall upon them in the last day to hide them "from the face of him that sitteth upon the throne and the wrath of the Lamb."

Probably thirty millions of souls, three-fourths of whom are in the blight of sin, die annually. Think of it, Christians! A number as vast as one-third the population of the United States perishing every year and the majority of them without any knowledge of the victory achieved over Joseph's new sepulchre! But more potent than these stupendous figures are his words which he pronounced soft and low when the sword of sorrow was already entering his great heart—"If ye love me, keep my commandments." You may travel from one

end to the other of the great empire of China without being out of sight of a living Chinaman or the grave of a dead one. These are all without the hope of the gospel. This is a weight of woe on our spirits but the motive to action is not so powerful as that which moves us when we go outside the wall of Jerusalem through the north gate where a crowd surged and cursed as they followed a strangely silent and meek man who went with his cross to the place of his death. But that fatal day was God's plan for ushering in what the great Messianic prophet saw when he said, "Behold these shall come from far, and to these from the North and from the West and these from the land of Sinim (or China)." No wonder he then broke forth in the divine rapture, "Sing, O heavens, and be joyful, O earth, and break forth into singing, O mountains, for the Lord hath comforted his people and will have mercy upon his afflicted." When these wicked men nailed him to that Roman cross they were unwittingly preparing for the fulfillment of that word of the Lord spoken by the mouth of the Psalmist: "Ethiopia shall soon stretch out her hands unto God." Every thud of crucifixion hammer was but the driving home of the prophet's message, "He shall not fail nor be discouraged, till he have set judgment in the earth, and the isles shall wait for his law."

O fools and slow of heart to believe all that the prophets have spoken, how can ye fail to see that Christ died for a whole prodigal world and laid an imperious command on all his people to give his gospel to all humankind?

MISSIONS IN YALOBUSHA ASS'N.

(M. J. Derrick).

We "hear the sound of them a going in the tops of the mulberry trees."

We are small in comparison with some other associations. We have only a few town churches and none of them very large, the most of our people poor; we are therefore not expected to do very much. From some reports I have had from the brethren, I have reason to believe we will more than reach our part for home and foreign missions. The noble country church, Spring Hill, where our Beloved Hargis preaches and plans for missions, and where the noble layman, Gouch, lives and works for his Master, which church led all the churches in the association last year in missions, is planning to advance at least \$20. We do not expect anything but advance where the earnest, consecrated Webb preaches and leads. This letter from him this morning, "We are praying and planning for our collection. I want to take it the first of April. I shall be disappointed if we do not make an increase over our last year's, notwithstanding the fact that our little church has paid out \$1500 on debts

and repairs in the last four or five months. Here is my heart and hand to help build up the mission interest in our association." As for my own churches: At Hardy, where nothing was contributed to home missions last year, we got \$30. At Coffeerville, they gave \$23.75 to home missions last year, we got \$42.55, an advance of \$18.80. We expect to do even better by foreign missions. Shall we not hear favorably from the other churches soon?

A good brother writes me he will go to a pastorless church near him and present the mission cause. Are there not others who can do the same thing? I bear this testimony brethren, if the cause is presented to the people in the name of our Lord, and they are given an opportunity to give, they will respond. Not much to be sure at first but they will give something. Missions is a matter of education. For instance I know a small church which was larger ten years ago than it is now numerically, that is giving at least five times more to missions than it did then. Will not every pastor write me and say I will at least present the matter to my people and take a collection? If the pastor will not do it will not some lay brother or sister see that it is done? I am very anxious to see every one of our churches contribute to missions this year, to home, foreign and State.

ANOTHER \$100 CHURCH.

(W. C. Grace).

I notice that Bro. Tandy, in his statement last week, in giving a list of churches contributing over \$100 to home missions left Gulfport out in the cold. We didn't feel comfortable in such condition, but I judge the fault is not Bro. Tandy's as I suppose he was governed by the report of receipts published in our State Convention minutes, where First Church Gulfport is credited with only \$33.50 for home missions. I do not know how this mistake occurred but I know it is at least \$200 short of the fact. Our report to the Gulf Coast Association covering the same time of the convention year, with two months in excess, as taken from the Association minutes is, in part, as follows: State missions \$296.30; home missions, \$316.05; foreign missions, \$354.91; Orphanage, \$205.77; Purvis Church, \$90.82, etc. I noticed this error in the convention minutes some time ago but as it was too late to correct in the minutes concluded to be silent, but now I feel it is but justice to this noble young church that the correction should be made in our paper. We are neither anti-O-missionary Baptists. While I am writing this will state also that the names of W. H. Boone, J. L. Finley, A. C. Watkins and W. C. Grace are left out of the list of pastors in the Gulf Coast Association, as published in the Convention Annual. We are sure none of these mistakes were intentional.

The Baptist Record

CAPITAL NATIONAL BANK BUILDING, Opposite Postoffice.
\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI.

Entered at the Postoffice at Jackson, Miss., as
Second-Class Matter

—BY THE—

MISSISSIPPI BAPTIST PUBLISHING COMPANY,
T. J. BAILEY, Editor and Manager.

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On last Lord's day 12 joined the Fernwood Baptist Church and were baptized by Rev. J. C. Parker, the faithful pastor.

Rev. J. E. Curry has ordered his paper changed from Hattiesburg to Mobile, Ala., where his friends will in the future address him.

Rev. G. W. Riley is with Pastor J. H. Lane in a meeting this week at Norfield. Pastor Riley took a collection for missions in his church a few Sundays ago, which was almost 100 per cent gain over last year.

The Sunday School Board has awarded diplomas for week closing March 19th to 21 who have taken the required course. One of these is Mrs. E. McMorries of Meridian, Miss.; 13 are from Texas; 3 from Kentucky; 2 from Tennessee; 1 from Alabama, and 1 from Missouri.

The secretaries announce a rate of one fare plus 25 cents for the round trip to the Southern Baptist Convention. The round trip from Jackson will be approximately \$30, which does not include

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sleeper. A berth in the special tourist sleeper will be \$3.25 to Baltimore, or \$1.63 each if two occupy one berth.

The Baptist Record is in receipt of a copy of the proceedings of the Fifty-fifth Annual Session of the Florida Baptist Convention, held with the Gainesville Baptist Church, January 25-27, 1910. Treasurer Roger's report shows that Florida Baptists gave for all purposes for 1909, \$67,043.11.

Rev. J. E. Wills, the pastor on the foreign field for the First Church, Jackson, writes: "I am well and happy and getting on fine. I want to thank you for the regular coming of your paper to my desk. It is such a comfort and I enjoy it so much. My best wishes are for you and the paper and for all the brethren in the dear old State of my nativity."

REGISTRY CARDS FOR FINANCIAL DELEGATES.

(A. V. Rowe).

I am now prepared to send to brethren going to Southern Baptist Convention cards entitling them to enrollment, and shall be glad to have the names of brethren who contemplate going to the Convention. Of course I make the same request of former years that if a brother finds that he cannot go, that he will return me the card or inform me by postal card, that the place may be given to some one else.

Do not hide the card in some out of the way place where you will not find it, and do not forget to take it with you.

FLORA.

(J. E. Thigpen).

We have, at last, gotten moved to Flora. The church gave us a most cordial reception. We found the pantry in the pastor's home well filled.

The contract for the new church building has been let, and the grading for the foundation will begin this week. The building is to be of brick and will cost \$10,250. Besides the main auditorium, there will be six Sunday School rooms, two dressing rooms and a pastor's study. The contractor assures us that the building will be completed by the first of August next. The church is united and encouraged over the outlook.

ENTERTAINMENT AT HOUSTON.

(L. A. Moore).

Mr. C. C. Harrington at the Bank of Houston is chairman of the entertainment committee. Let all who expect to come to the convention send in your names to Mr. Harrington who will assign you homes and notify you by a return card. Come let us have the best convention possible. Do not delay to send in your names now.

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MAGNOLIA AND OTHER THINGS.

(R. L. Bunyard).

On first Sunday in March the church at Magnolia gave ye humble scribe a unanimous call to be their pastor. After many prayers and much meditation we thought we could see the finger of God pointing towards Magnolia. We never felt the assurance in taking up a new work that we feel in going to Magnolia. Of course no one can tell whether this assurance is an omen of our success there for the Lord. Time only can reveal that. Anyhow, we said "yes," and will take up the work there first of April, the Lord willing.

Our hearts have been bleeding on account of the ties that bind us to these dear people and the work here. "They say" God makes no mistakes, but I want to suggest to him, if he ever decides to change the material out of which he makes ministers of the gospel, that he make them without feeling and hides like an elephant. No explanation needed. There is a splendid work here for some man. On account of stringent times financially, this field cannot do its best just now, but one or two good crops of vegetables will banish all that.

Why do we leave? Not for lack of loyalty here—not because there are some disgruntled. If there is a disgruntled member on the entire field I do not know it. Don't understand me to imply I have done my full duty by these people, no not that, but imply how forbearing they are.

An increase in salary—I think some one said. No not that, for the call came at the same salary promised here, less the home. Unusual! many will say. Yes, there has been a very unusual thing transpired on the field where we are going already. I claim the distinction until corrected by further information. I went down last Monday to see about renting a house, and before I left they bought a pastor's home. I claim the distinction of receiving a raise in salary before we got on the field. Where is another pastor that can say as much? And I'm sure not another church in the State is so generous!

More when we get on the field.

THAT SUNDAY SCHOOL OFFERING.

(Robert H. Tandy).

What a glorious thing it would be, if every Sunday School in Mississippi would make much of the offering next Sunday for home and foreign missions. One of my neighboring pastors never fails to get \$50 from his Sunday School when he takes an offering for either home or foreign missions and several times he got as much as \$100. Suppose we should get \$5,000 next Sunday, how happy it would make Bro. Rowe and Bro. Byrd. Let's do it brethren, it can be done, if every man will do his duty.

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THE BIBLE.

(By Elder Odd).

"The fool hath said in his heart there is no God."—Psa. 14:1. Therefore the man who proclaims himself an atheist also proclaims himself a fool. We know there is a God because we see his works. If a man were in a great forest leagues away from any human habitation and were to find where two strokes had been struck with an axe and a chip taken out of a tree he would know that a human being had been there before him. In the same way we know there is a God. But the man would not know whether the person there before him was male or female, old or young, black or white. He would only know that some person had been there before him. But he would desire to know more about that person. Thus we naturally desire to know more about the God we know has been here by his work. Many questions will arise in our minds concerning him. What is his power, wisdom, knowledge and authority? Is he good or bad? Is he the first and supreme cause, or was he created by some still greater power? Does he live forever, or die as we do? Will he or can he reveal himself in any other way than by his works? All these questions and a multitude besides crowd into our minds and clamor for answers, but our own wisdom and knowledge are silent as the deepest caves of ocean. We may cry out, but no answer comes from man or nature, from the stars of night or the noonday sun. We are in a maze of ignorance, doubt and uncertainty. Socrates, the wisest, the noblest, the purest of the great Greek philosophers and the deepest thinker of the pagan world realized the necessity for revelation. He felt and saw that there was a world of knowledge about God, his power, wisdom, nature and authority, and his relationship to man that the human intellect cannot enter, unless a door is opened by revelation. And he saw there were mysteries about man, his origin, the purpose of his existence and his final destiny that the wisdom of man could never solve. Go where he would in the depths beneath or the heights above, in the orient or the occident, in polar snows or tropic sands or jungles that same impenetrable wall still stood between him and that world of knowledge. Hence he claimed that these questions would never be answered nor these mysteries solved unless there was a revelation from God. And he was right. He alone gave voice to the universal longing, felt but not understood, of humanity. And yet all the time God was revealing himself and solving the mysteries and the idolatrous world knew it not. In the Garden of Eden our first parents talked with God face to face. After sin and death entered into the world Enoch walked with God and was not for God took him and God

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revealed to Noah the coming flood. After the flood Abraham was found faithful and was known as the friend of God and to him was the needful revelation made, great mysteries were solved and glorious promises given which were and are as immutable as the throne of the everlasting God. On Egypt's plains amid her proud cities God revealed himself to the king upon his throne and to every family in the land as the Almighty and Terrible God of awful justice while to Israel he proved himself the merciful God, faithful to his promises. Amid the thunders of Mt. Sinai he revealed himself to Moses and to Israel as the Sovereign Lawgiver and the Infinite and Supreme God and the soul that sought the answers to the questions and the solution of the mysteries could only respond "from everlasting to everlasting thou art God," the revealer of secrets. Thus the door of the hidden world of knowledge had been age after age slowly turning on its hinges and the light had been shining brighter and brighter into that world unseen by the heathen philosophers. Finally the overwhelming light of the Son of Righteousness burst in all its splendor from the rocky tomb of Joseph of Arimathea and the questions were all answered, the mysteries solved and the long sought revelation was complete. But that revelation revealed the existence of other mysteries and questions for whose solution we must wait till we are able to receive the knowledge in a world to come. We have the full record of that long-protracted revelation in the Bible. The Word of God, a book that stands alone. No other book is like it. Written by many writers separated by thousands of years, and from almost every walk of life, from the magnificent, wise king, Solomon, to the simple Amos, the herdman of Tekoa, from Moses, learned in all the learning of Egypt, to the plain, hard-working fishermen of Galilee. And yet it is one consistent whole from beginning to end without contradictions or inconsistencies and with one grand purpose running through all from the history of creation to the wonderful invitation "The Spirit and the Bride say come" on the Isle of Patmos. In that book are found every style of composition, the concise, condensed, bare statement of facts, as in the account of creation, the fall of man, the translation of Enoch and the sin of David and the genealogies scattered through the book from Genesis to Luke. The longer and more detailed history of the exodus and the biographies of Abraham, Moses, Samson, David and Jesus. We have the short sketches of the judges and the chronicles of the kings. There we find the strong, logical, unadorned and decisive arguments of Paul and the inimitable splendor and lofty eloquence of Isaiah, the heart-breaking lament of the weeping prophet

and the triumphant song of Miriam on the banks of the Red Sea and Mary when she realized her great blessing that none could share with her. That book touches every string in the harp of the human heart. It reveals God to man, his nature, his purposes and his providence. It declares his triunity, eternity, and sovereignty, his omnipotence and infinitude, his justice, love and mercy, his truth, purity and unchangeableness. It reveals man to himself, his origin, present condition, duty and eternal destiny. It clears away the mysteries of sin, sickness, sorrow, pain, death and eternal damnation. It reveals the existence, personality, malignity, cunning and complete wickedness of Satan, the devil.

Through all this book binding every part together into one homogeneous and inseparable whole runs the four times three fold cord of the attributes of God while interwoven with every part of it from one end to the other and revealing the purpose of the whole book runs the scarlet thread of atonement and redemption by the blood of the Lamb of God that taketh away the sin of the world.

This book reveals the existence, the glory, the joy, the purity and eternity of heaven and the existence, the torment, the utter hopelessness and everlasting duration of hell. This Book proves its divine origin by throwing such a vast flood of light on such a great and important field, that without it would be a field of total darkness, and by its wonderful adaptation to all humanity of every grade and character and under all possible circumstances, the enlightened, the civilized, the savage, the learned and the ignorant, the old and young, male and female, those who laugh and those who weep, those who rejoice and those who mourn, the rich and the poor, for sickness and health, for the bridal chamber and the dying bed. Furthermore its divine inspiration is proved by a great mass of internal evidence which for want of space cannot even be hinted at in this article. And also by an overwhelming abundance of external proof that would require volumes to merely state. With all these facts before him for a man to say that this book is inspired only in the sense that Byron's or Shakespeare's writings are inspired would be nonsensically absurd, illogical and blasphemous. But still less logical and more absurd, presumptuous and blasphemous is it for a man to say that it is only inspired in spots and that he, a weak foolish creature who knows almost nothing about what has been, and absolutely nothing about what will be or might be, can know what is inspired and what is not of the book. This book, being what it is, must of necessity be of sovereign authority concerning man's duty to God and his fellow man. Then how does man treat it? Shame!

Sunday-School Lesson

By M. M. LACKEY.

To be studied with open Bible.

THE GOSPEL OF THE KINGDOM.

March 27.

Lesson 13.

Missionary Lesson.

Lesson Passages: Matt. 28:16-20; Rom. 1:16, 17; Rom. 10:12-15.

Golden Text: Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people.—Matt. 4:23.

The King's Call for Messengers.

Matt. 28:16-20: What command did Jesus give his disciples?

Had he a right to command? (Verse 18).

Will he help carry out the command? (Verse 20).

In what three departments is our missionary work divided?

Into foreign, home and State missions. Where is our Foreign Mission Board situated? Tell something about its management.

It is situated at Richmond, Va. It consists of a president, one vice president from each Southern State, a Board of Managers selected by the Southern Baptist Convention, and several secretaries, the corresponding secretary being Dr. R. J. Willingham.

Who is vice president from Mississippi? Rev. I. P. Trotter, Hattiesburg.

In what foreign fields have we missionaries? China, Japan, Africa, Italy, Mexico, Brazil and Argentina.

Does foreign missions pay?

Last year American missionaries in foreign lands had an average of forty-one converts each. In America each ordained minister, with all helpers, averaged two converts. For every day last year an average of 450 souls were brought into the church out of heathendom. This is an average of 3,150 added every Sunday. It took modern missions 100 years to win the first million converts out of heathenism. The next million was won in 12 years. The next million in six years.—Foreign Mission Journal.

What did Christ say emphasizing home missions? (Acts 1:8).

What more did he say about work for our own? (Mark 5:19).

What is the relation of home missions to foreign missions? "Home missions may be compared to the root of a tree; foreign missions to the tree itself. Unless the root is healthy the tree cannot flourish."—Catechism.

Where is our Home Mission Board situated?

Tell something of its management.

It is situated at Atlanta, Ga. It consists of a president, one vice president from each Southern State, a Board of Managers, Boards of Standing Committees for each special work, and several secretaries, the corresponding secretary being Dr. B. D. Gray.

Who is vice president from Mississippi? Rev. R. H. Tandy, Hazlehurst.

Where is the field of the Home Mission Board? It covers the entire South and Cuba and Panama.

How many missionaries is it now supporting? More than 1,000.

Mention some special departments of home mission work. Work among the Indians, Negroes, Cuba, Panama and Mountain Schools.

Give one proof that the work of this Board has paid. Ninety out of every one hundred towns from Baltimore, Md., to El Paso, Texas, have at some time been mission stations of the Board.

Tell something of our State Board? Who is corresponding secretary?

Our State Board is made up of representative men from various parts of the State. Rev. A. V. Rowe is corresponding secretary. His home is Winona, Miss.

Do we need missionaries in Mississippi? Because of the rapid development of the State, of the many new railroads intersecting it, new towns being built, and new territory opened, it is absolutely essential that we have missionaries.

Mention some special work of the State Board. Orphanage, Mississippi College, Ministerial Education, Seminary and support for aged preachers.

Does the State Board receive any help from the Home Board?

The State and Home Boards co-operate in carrying on much of the work.

What are the special needs of all our Boards?

More missionaries, more money and good houses of worship.

How may we learn of the workings of each Board?

Through The Baptist Record; The Foreign Mission Journal, Richmond, Va., 25 cents a year; Our Home Field, Atlanta, Ga., 25 cents a year.

Seek Further Answers.

Do you believe in missions?

How do you prove your belief?

Do you know any special reason why we should study a mission lesson at this time?

Who may have part in all mission

Thursday, March 24, 1910.

work? ("Freely ye have received, freely give").

Has this lesson been of any service or help to you?

DIVINE ECONOMICS.

Isaiah 13:12.

(By John P. Hemby).

As the magic lantern throws a reflected picture on the canvass, and a scene of moving pictures is enacted; so the prospective events ordained of God throw their shadows on the canvass of the world's history. Almost everything which has transpired, and is transpiring in the religious and political world is prophetic of something yet to occur on an infinitely larger and sublimer scale. The whole story of religious history is set with brilliant gems which catch up the rays of coming events to be enacted in the drama on the stage of the ages, and throw them upon the retina of the world's eyes. Each successive condition, good or bad, in the affairs of the world portends a better or worse condition of mankind. Hence, the story of the Babylonian captivity is but the prelude to an enslaved and oppressed state of men by men. I believe we have fallen upon such a time. The intense commercial spirit of this age, and the resultant greed and graft together with the stress of the times, indicate the coming of a judgment on the sins of the world. Surely the wrath of God is kindling into flames against the unnatural and unrighteous conditions of this day, artificially produced.

In the prevailing conditions of the world we have a clear exhibition of Man's Notion and Standard of Value.

Whatsoever thing men esteem the chiefest value constitutes their unit of measure and standard of value. The thing with which they tax their brain energies, nerve forces and physical powers most to obtain, we safely judge to be the thing they esteem to be of highest importance and greatest value to them. Toward what object, then, do the men of the present generation bend all their powers? The answer lies in the scripture cited at the head of this article—GOLD.

In their estimation, gold or wealth, seems to be the embodiment and sum of all value. For this reason, they put gold above truth, honesty and moral virtues in themselves; and the thrift and contentment, life and destiny of their fellows. Its lustre outshines the effulgent glory of the heavens of God. All the wealth of sanctified moral virtues; all the wealth of powers of cultivated intellect; all the wealth of redeemed souls which lie concealed in the world's millions of inhabitants, do not bring the beam of the scales to a poise in the estimation of the money monger. The peace

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of the nations and the progress of civilization do not balance with gold in the account of the worshippers of mammon. The glitter of gold so dazzles their eyes that they cannot see any value in the intellectual powers and moral qualities of men. Hence, on every side we hear the groans of the oppressed and the cries of the naked and hungry. In every direction prisons and asylums of every description are filled with criminals, imbeciles and incurables brought to their pitiful plight through scanty supply of the necessities of life. The wail of discontent and suffering is heard to the every limits of the earth. And "popular complaint is none too bitter, as specimen figures show. Since 1896 the price of potatoes has advanced 100 per cent; of butter, 126.6; of beans, 145.6; of cheese, 156.6; of bacon, 197.1; of mess pork, 212.1; of lard, 226.2. In general provisions the recent increase of prices is stated as 70.3 per cent." But some one will rise up to contend that this increase in prices is brought about by a decrease in supply per capita. "But the figures of the Department of Agriculture refute the theory that production has not kept pace with population. Here is a specimen fact: For the decade 1866-75 the per capita production of wheat was 6.2 bushels; of corn, 24.6. For the period 1905-08 it was for wheat, 7.9 bushels, and for corn, 31.8." With 1.7 bushels more of wheat, and 7.2 more corn per capita in the period 1905-08 than we had in the period 1866-75, wheat has nevertheless risen to \$1.10 per bushel, and corn to 85 cents—doubling the price of 15 years ago. This makes it clear that artificial restriction, such as cold storage and cotton warehouses where the products of the land are hoarded to boost prices and extort cold cash from the consumer, has limited nature's supply. In 1903 it was carefully estimated that the average cost of living per family in this country was \$941. Now, it is put down at \$1,080. These figures demonstrate the fact that men are putting gold above men, and are straining their powers of mind and body to the limit to obtain wealth at the cost of human happiness and life—yea, at the cost of their own lives. "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, shall save it. For what shall it profit a man, if he gain the whole world, and lose his own soul?"

But the spirit of this age shows that men make gold, not the good of their fellow men and the glory of God, the chief end for which they live. When men see value and profit in nothing but wealth, they are sure to consecrate their powers and devote their energies to the worship of mammon; and thus convert themselves from the dignity of patriotic citizens into a marauding horde, and go forth to worship at the shrine of self

and plunder. They regard the whole world as the field of their exploits, and their fellow men as pliant tools with which to compass the ends of their unholy greed. They therefore strip their fellows of every comfort and right (almost of the right to live), except the right to serve the ends of their selfish ambitions. But is there no value in men? Is there no profit in the cultivation of character? Is there no wealth in redeemed souls? Let Jesus answer: "Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together."

Did Paul mistake the true standard of value? Nay, but he discovered the treasures of wealth which make men rich in the world which now is, and that which is to come, when he turned away from official place and profit, and political hope and honor; and from the faith and fellowship of his fathers to walk in a life which led to hardships, privations and the executioner's block. To him the meaning of life was: "To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." Alexander the Great conquered the world, and, despairing of other worlds to conquer, died in a drunken debauch; and the kingdom which he built by brute force soon went to pieces. Napoleon Bonaparte overran Europe and made the nations tremble under his conquering tread, but he died in exile and his monarchy has changed into a democracy. But Paul preached a kingdom of peace and good will to all men, and taught them in honor to prefer one another, and went home to wear a crown of righteousness. The governments which Alexander and Napoleon administered by force of arms, and which breathed out the spirit of tyranny, have passed from the earth forever. But the kingdom which Paul preached lives and widens and strengthens with the increasing years to make men wiser, better and happier. Was Paul mad? Was he an imbecile? Behold the folly of men, how they mistake the wrong for the right unit of value! Such basis of estimation must inevitably lead to fatal results.

But let us turn from these untoward things to find, in the next place,

God's Standard of Value.

"For as the heaven is high above the earth," so high are his ways above our ways, and his thoughts above our thoughts. (See Isa. 55:8).

His standard of measure and unit of value are as different from ours as his Spirit is from our humanity. Whereas men put gold above men, God puts man above gold. This is seen from the place to which man was appointed in the

world. Man's first commission from God was, "Be fruitful, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." His place was supreme—high over all created things on the earth; and his task was to "subdue" them all, even the land of "Hav-i-lah, where there is gold."

That gold is valuable in the service of God and man, is freely admitted; but that it is brought to its highest value and greatest service in the hands of righteous, God-fearing, God-honoring men has been clearly demonstrated in the history of the nations and tribes of the earth. It is valueless when hoarded in the hands of the miser; and even becomes a curse in the hands of a demagogue or plutocrat. The value of wealth to the world depends in large measure upon the man to whom it belongs; and hence, it derives its commercial and moral value from the character of the man into whose hands it falls. After all that can be said about it, the worth of gold to the world consists in the use to which it is put. It may be used, and often is used, to the detriment of the great mass of humanity. When commercial pirates and financial manipulators divert wealth from its only proper functions—that of rendering useful and happy the whole mass of society—it becomes an instrument of oppression to men, and an engine of destruction to the peace and progress of civilization; and also falls with a withering curse upon the hearts of its possessors. Is it therefore, astonishing that the wealthy class of society is afflicted with a moral dry-rot? Man's elevation to supremacy over wealth was and is, that he should use it for the attainment of his fellows to the highest degree of development in the art of civil, moral and religious living. It is in this use of it that wealth has any real and substantial value to the world. Wealth is incidental, man is essential!

"God gave us men; times like these demand

Strong minds, great hearts, true faith and ready hands.

Men whom the lust of office does not kill, Men whom the spoils of office cannot buy,

Men who possess opinions and a will, Men who have honor, men who will not lie.

Men who can stand before a demagogue, And down his treacherous flatteries without winking.

Tall men, sun-crowned, who live above the clouds,

In public duty and in private thinking, For, while the rabble with their thumb-worn creeds,

Their large professions and their little deeds,

Mingle in selfish strife, lo, freedom weeps,

Wrong rules the land and waiting justice sleeps."

Again, God also puts man above gold in the work of redemption. His wonderful and mysterious endowments of mind and soul naturally and inevitably constitute man the world's chief asset. If he is the master of ceremonies on the program of the world's development, so is he the chief director and actor on the rostrum of the world's evangelization.

The gospel is the good news of a salvation resulting from the tragic death of the Son of God. Without a knowledge of this tragic event men cannot know of and accept this resultant salvation, and must perish in ignorance of their inheritance in Jesus Christ. But how may men hear of these things, and learn about their inheritance of life in Jesus Christ? The gospel has no method of travel, or powers of speech within itself. It must have some vehicle of travel and some method of communication. It therefore, incarnates itself in the persons of men, and body forth itself through the lives and language of men. Men therefore, become its vehicle of travel and organs of speech. "As we were allowed of God to be put in trust with the gospel, even so we speak," says Paul.

We are still commissioned to subdue the earth and deliver it from thralldom to Satan and bondage to sin, and the gospel is our only weapon. Our chief business is not the amassing of wealth, but the redemption of men. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

Oh that men would esteem this high calling of God above the perishing wealth of the world, and "make a man more precious than fine gold!"

OUR CHINA LETTER.

(J. E. Wills).

One year ago today I landed in China. This is the first time I have ventured to say a word to the brethren through your columns. Often times I have wanted to say something to your readers, but I have refrained for reasons that seemed good to me.

This has been, in some respects, the most significant year of my life. It has been, in some respects, the hardest. And it has been one for which I am exceedingly thankful.

God has blessed me with reasonable health, with a better appreciation of the

work before me, and with a clearer vision of what it means to live in the darkness of sin away from God.

I have made some progress in the language. Am now able to live and get along fairly well in the native city, alone with the Chinese. Have not yet been able to preach in the language, but have had joy unspeakable in bringing the little children into my house and giving them picture cards and teaching them a little song and talking to them about Jesus. The words of Jesus, "suffer the little children" and "of such is the kingdom of God" have meant much to me of late. The way their little faces beam, and the way they talk about it all is a joy to witness.

Then it has been a great joy to distribute literature during the day and pray at night that God may water the seed thus sown.

I am profoundly impressed with the real greatness of a Chinese man. Sometimes my consciousness of his superiority over me, in some respects, embarrasses me. I love them as fellow men, and my opportunity to multiply my life by the lives of others is great here when it was small there.

I thought I had gotten, before, a vision of the great mission enterprise that has its origin in the heart of God and for its aims the coming of his kingdom and the doing of his will on earth, but I never saw it before, as now.

The great multitudes of men, plus the consideration that they are immortal souls, plus the fact they are lost in sin, plus the Christian faith that Jesus alone saves, plus the commission of the Lord to the ransomed church of God, all this makes an enormous sum. O, the task is so stupendous, and yet so obligatory, that one is almost frightened by its consideration.

But Jesus says "all power is given to me." "always I am with you," and Paul adds "all your needs supplied through the riches of his grace."

Dear readers, pray that we missionaries may have a fresh realization daily of the meaning of those words. On the other hand, when we consider what God has already done through the simple proclamation of his truth we are impressed that it is no less than a miracle.

Henceforth I shall write a few lines occasionally. If it seems good to you to publish them do so, if not, no harm done.

With love and Christian greetings to all who may read these words.

Shanghai, China.

OXFORD'S LOSS, JACKSON'S GAIN.

(L. P. Leavell).

The going of Rev. W. A. Borum from us to the First Church Jackson leaves the Oxford Church with heavy hearts. The brief year and a half that he has been our pastor has been most happy and full of progress and much blessing. The spiritual life of the church has been marked, and the work along every line has advanced. A beautiful Sunday School Annex has been completed and the Sunday School is in its most prosperous epoch.

We will miss him greatly. Our people were astonished beyond measure at the announcement that we must lose him. Some said it was like inheriting a fortune—then suddenly being deprived of it. Not only himself, but his talented family will be greatly missed. Their places in the Sunday School, the music of the church, the B. Y. P. U., the ladies' work and the social life, in every phase, will be hard indeed to fill.

But since it must be, we rejoice that we have been so blessed for a season, and that our own State and Capital City is to have a continuation of the privileges which we must give up.

It was the hope of our church that Bro. Borum would remain with us for a goodly number of years and carry forward the good work he had begun. But the Lord inclined his heart to the call of the First Church, Jackson; he goes at once to begin his labors. We bid God-speed in his larger field.

TIME SHORT.

(W. C. Grace).

Only forty days remain until the books in the foreign and home missions rooms at Richmond and Atlanta will close. This fact awakens anxiety in the heart of every earnest pastor, and every loyal church member who feels the importance of our mission work. He is asking—shall closing of these books bring joy or sadness? Victory or defeat? Shall the Foreign Board lose the benefits of the generous offer of our Pennsylvania brother? Ninevah had 40 days in which to repent. She repented and escaped disaster. If any have sinned, in that they have not given anything for missions this year: may they follow Ninevah's example. The churches in the Gulf Coast Association, though crippled and storm-beaten, will be found in line and near the front.

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CUBA 10 ACRES \$250. Best Soil. Climate. Abundant Rainfall. Near East Tropical soil to New York. No Frost. No excessive heat. Manati the finest harbor. Land worth five times as much, but we want settlers. Write Now. SANDERSON, 206 Palace Bldg., Minneapolis, Minn.

A GOOD TIME AND A BETTER ONE COMING.

(W. I. Allen).

"Hard times, and worse coming," has been the pass-word for the laboring class of people for years.

But as we have passed over into the twentieth century it becomes necessary that we have a new pass-word. My suggestion is "A good time, and a better one coming." Why do I say so? Because the change must take place in you. We are God's chosen people, and he is a merciful God, anxious to bless us in every way we deserve a blessing. A person gets out of life just what he puts into it. If you spend your time in worldliness and vain pleasures you will come to want. But he thought for you and me to consider today is this: "Am I doing what God requires of me as a child of his?"

God speaks to us in Mal. 3:8-13 saying: "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith; saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall be no room to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruit of the ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts."

My dear people, we are not doing our part. If you will notice, God's promises are all conditional. In every promise there is a duty required of man. We have got to meet God's demands to ever receive the riches he has in store for his children here upon earth. Just think of God's goodness towards us and our land. We are born and reared in the face of open Bibles, where the gospel is being preached in every nook and corner. Our storehouses and barns have been filled with plenty. We have always enjoyed a bountiful harvest. Oh, think for a moment, "What have I done for God or for a fallen humanity?" Not anything, Brother,

think of the perishing millions that are going down to everlasting ruin, not knowing that there is a true and living God. Brother, their blood is on our hands.

Mark 16:15, 16: "And he said unto them, go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Brother how can they believe if they know not that there is a living God? It is the duty of your and me to give them the gospel, as we have received it. Some one has said, "I cannot preach, and I cannot teach." I say you can. There was a shoe cobbler in London who illustrates this thought briefly. He was asked one day by a street boy what his business was. His reply was, "Sir, my business is to preach the gospel, but I mend shoes to pay expenses."

Brother, it is your duty and mine to preach the gospel, and our vocation is only to bear expenses. You can preach the gospel in your everyday life, act, and conversation. You can preach the gospel with your means and money. Some one says, "I pay all I am able to pay." Brother, you do not. How many country churches gave \$50 for missions last year? There were but few. How many members of the church paid \$50 each for whiskey last year? A very large number. Yet they can't give \$5 for missions. How many pastors and officers of the churches were there that gave \$5 for missions and \$20 for tobacco last year? More than half of them. Can we expect God to bless us when we come so far short of our duty?

In Matt. 10:8 Jesus says, "Freely ye have received, freely give." At this the beginning of 1910, let us start with renewed energy and greater determination to do more for the upbuilding of Christ's kingdom and the uplifting of fallen humanity.

HARTSELLE, ALA.

(A. A. Walker).

We have been on the Hartselle field just one year now, and God's smile of approval is shown in the progress that we have made. From half-time we have gone to full time—Sunday School enlarged—Friday

A Tonic

Make no mistake. Take only those medicines the best doctors endorse. Consult your own doctor freely. J. C. Ayer & Co., Lowell, Mass.

Tired? Just as tired in the morning as at night? Things look dark? Lack nerve power? Just remember this: Ayer's Sarsaparilla is a strong tonic, entirely free from alcohol. It puts red corpuscles into the blood; gives steady, even power to the nerves; strengthens the digestion.

night Bible class taught by pastor—splendid Baraca class of young men and a Philathea class of young ladies—orchestra organized, which draws great crowds to the services (the pastor was for a long time member of a brass band), and last Sunday we had six accessions by letter, which exactly doubled our membership in just one year.

We have built a beautiful new home for pastor and paid over \$800 down on it and have taken care of several calls from the board and from the poor of our membership and we feel so thankful that we have

done this without a single church supper. Our people "raised" money before we came here, but God helped me preach the funeral of the thing and since then we have been "giving" and not "raising." The conception the world gets of our Father is that he is the champion beggar of the universe and I believe when a thing's life becomes burdensome it ought to die.

My only brother is lying at the point of death in Magnolia—please join us in prayer that God will spare him to his wife and two sweet little boys if it be his will so to do. Hartselle, Ala.

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MALE HOOKWORM FEMALE HOOKWORM

HOOKWORM (MAGNIFIED)

HEAD MAGNIFIED 1000 TIMES

IS THE HOOKWORM SAPPING YOUR LIFE BLOOD?

If you feel well but keep thin, and if you feel tired and lazy without apparent cause, you probably have HOOKWORM disease. Millions of minute worms the head of each armed with hook-like teeth by which it anchors itself to the lining membrane of the intestine, thus sucking the blood into the flesh and sucking the life blood day and night.

MOST COMMON DISEASE IN THE SOUTH. Hookworm is an old disease, but recent tests by army surgeons and specialists show that it is vastly more common than eating uncooked fruits or vegetables. Nine out of ten school children and hundreds of thousands of grown people in the South have the disease. Every community has numerous cases. There is no pain, only weakness and poverty to other diseases.

TREATMENT INvariably CURES. The Taylor Prescription, introduced by Dr. J. N. Taylor, a prominent physician of Jacksonville, Fla., contains a substance that sticks the worms so that they loosen their hold also a mild laxative that brings them away. The Taylor prescription is perfectly harmless even to those who have the disease, so no one need hesitate to take it. The Taylor prescription cannot be filled at ordinary drug stores, but a complete treatment with full directions will be mailed postpaid on receipt of \$1.00. It cures quickly and without fail. Send postal money order or registered letter. If personal check is sent add 10 cents for exchange. Address: Dr. J. N. TAYLOR, Managing Physician, Hookworm Remedy Co., Jacksonville, Fla.



BOSTON CRYSTAL GELATINE

Makes healthy, happy children. It is better for them than the heavier foods and costs much less. It is delicious, with fruit and will not curdle when served with milk and cream. In large families where desserts "count up" Crystal Gelatine is as good as money in the bank. Each package makes two full quarts of delicious jelly, solving the problem of a menu at a small cost. Crystal makes the greatest variety of dainty dishes delighting all who eat it from grandma to the baby.

Ask your grocer to-day. Free sample for dealers name.

CRYSTAL GELATINE CO.
121 A Beverly St. BOSTON, MASS.



You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA ORSOLE" HAIR COLOR RESTORER. Price \$1.00, retail.

WOMAN'S WORK

MRS. G. W. RILEY, Editor, Jackson, Mississippi.

(Direct all communications for this department to Mrs. G. W. Riley, Jackson, Miss.)

Woman's Central Committee:

MRS. J. A. HACKETT, MERIDIAN, President of Central Committee
MRS. W. E. WOODS, MERIDIAN, Secretary of Central Committee
MRS. W. S. SMITH, MERIDIAN, President of Southern Work
MRS. MARTIN BALL, WISDOMA, President of Young Woman's Missionary Union

Officers of Annual Meeting:

MRS. J. D. GRANBERRY, HAZLEHURST, President
MRS. A. J. AVEN, CLINTON, Vice-President
MRS. GEO. W. RILEY, JACKSON, Recording Secretary

MY EVENING PRAYER.

(By C. Maud Battersby).

If I have wounded any soul today,
If I have caused one foot to go astray,
If I have walked in my own willful way—
Good Lord, forgive.

If I have uttered idle words or vain,
If I have turned aside from want or pain,
Lest I myself should suffer through the strain—
Good Lord, forgive.

If I have craved for joys that are not mine,
If I have let my wayward heart repine,
Dwelling on things of earth, not things divine—
Good Lord, forgive.

If I have been perverse, or hard, or cold,
If I have longed for shelter in thy fold
When thou hast given me some part to hold—
Good Lord, forgive.

Forgive the sins I have confessed to thee,
Forgive the secret sins I do not see,
That which I knew not, Father, teach thou me—
Help me to live.

—Exchange

MISSIONARY CALENDAR.

March 27, Sunday—
"That the joy of the resurrection may reign in sad hearts everywhere."
—John 11:25.
Monday, 28—
Miss Ella Jeter, 1903, Pingtu, China.—Isa. 51:8.
Tuesday, 29—
The editors of W. M. U. columns in State papers.
Wednesday, 30—
Miss Annie Thomas, Sao Paulo, Brazil.—Luke 1:49.
Thursday, 31—
For the 316 churches formed in 1909.—Rev. 3:5.
April 1, Friday—
That Japan may become a teacher of righteousness.—Psalm 67:7.
Saturday, 2—
For Rev. and Mrs. J. W. McCollum, Tukaoka, Japan, 1889.—Rev. 3:4.

W. M. U. IN BALTIMORE.

The chairman of entertainment committee is Mr. Wm. Edgar Bird, 213 Courtland St., Baltimore, Md. Write promptly to him if you wish

to engage rooms. Great preparations are being made for the women's meeting. Their sessions will be held in the Seventh Baptist Church, which is very near to Lyric Music Hall, the meeting place of the Convention.

If you desire to be appointed a delegate send your name in promptly to the State Central Committee.

Has your society any contribution to the proposed exhibit? Get it ready and send to Mrs. W. R. Woods, Meridian. Also all reports must be sent in on time that we may make a creditable showing.

IMPORTANT.

(Central Committee).

Article V.—Representation at Annual Meeting of W. M. U. Aux. S. B. C.

The officers of the W. M. U. and delegates duly credited by the Central Committee or Executive Board of the State they represent shall be entitled to vote.

Article XII.—Constitution of State W. M. U.
Delegates and alternates to the W. M. U. Aux. to S. B. C. shall be appointed by the Central Committee in April.

The Central Committee asks that all those who expect to attend the annual meeting in Baltimore send in their names at once. The list will be made up with a view to having as large a portion of the State represented as possible.

At a recent meeting of the Central Committee it was unanimously decided that he names sent in before the meeting would be given first choice.

ONE MORE WORD.

(Edith Campbell Crane).

The observance of the Week of Prayer and Self-denial for home missions was two weeks earlier this year than usual, so that during the whole month of March our societies might have before them the thought of the great need for preaching the gospel of Christ to the unchurched thousands in our own territory.

There are two suggestions I wish to make to those who read these words; and the first is:

Make sure that an offering for home missions has been sought from every member of your society—is it too much to say, from every woman member of the church? Perhaps there have been envelopes given out for this purpose which have never been returned. Pray that the Spirit of God will remind the forgetful or careless member of that silent plea,

and will put in their hearts the spirit of giving so that they will return the envelope filled. And I do not think it will hurt to have the president or the treasurer speak to the members about this—especially members who have been absent. It is not for ourselves we do so—it is for the Master. Almost equally important is it to forward this money promptly, dear treasurers. Don't hold it all waiting for a possible 50 cents more. Your State treasurer will not refuse a second installment later. And if necessary continue the gathering of the crumbs through April.

Second. I make the second suggestion with some hesitation. Doing without things we want, self-denial, savor of asceticism to us democrats of the faith: but when done with the right motive there is value in the denial of self. If we really care more for the enlargement of God's work than for our own pleasure does it seem impossible that we should plan to make Him an offering that costs something? Don't give up this purchase, or that pleasant little excursion because they are pleasant and you want to be a little sentimental in your selfishness—no. But for the sake of him who though he was rich, yet for your sakes became poor that ye through his poverty might be made rich—there's the worthy motive. Use the money you look at in your palm today to be spent in giving to the mountains or the immigrant pier the unsearchable riches of Christ.

The new Ready Reference Calendar is ready for distribution and is an improvement over the old one in this respect: the names of the associational vice presidents are added—thirty-one fine, consecrated workers. Get a supply of these calendars from Mrs. Woods and distribute them among your members. They are invaluable.

The following resolutions were adopted by the Magnolia W. M. U. in recent session, and are published with pleasure:

Whereas, our president, Mrs. J. E. Thigpen, has resigned to take up the work in a new home and field of labor at Flora, Miss., and

Whereas, her love for and useful devotion to the work here has been so beneficial to us, leaving an influence upon our lives to be ever cherished and remembered. Therefore be it

Resolved, That we, the members of the Woman's Missionary Union of the Magnolia Baptist Church, express our heart-felt gratitude to Sister Thigpen for the example and influence her life and labor leaves with us. That the secretary forward a copy of this resolution to Sister Thigpen and one to The Baptist Record with the request that it be published.

Mrs. Lee Wren,
Mrs. C. C. Lea,
Mrs. J. H. Price.

WE WILL GIVE A RURAL MAIL BOX The best and handsomest galvanized steel Rural Mail Box made, to the first person sending address of party canvassing for petitions for new Rural Route. Write today. Kentucky Stamp Co. Louisville, Ky. Dept. 103.

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Before it Stops You.
Take

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CHILL & FEVER TONIC

Knocks it up every time. Your money back if it fails. Get it to-day!

50c at Druggists.

\$3.50 Recipe Cures

Weak Men -- FREE

Send Name and Address Today

—You Can Have it Free and

Be Strong and Vigorous.

I have in my possession a prescription for nervous debility, lack of vigor, weakened manhood, falling memory and lame back, brought on by excesses, unnatural drains or the follies of youth, that has cured so many worn and nervous men right in their own homes—without any additional help or medicine—that I think every man who wishes to regain his manly power and virility, quickly and quietly, should have a copy. So I have determined to send a copy of the prescription, free of charge, in a plain, ordinary sealed envelope, to any man who will write me for it.

This prescription comes from a physician who has made a special study of men, and I am convinced it is the surest-acting combination for the cure of deficient manhood and vigor—failure ever put together. I think I owe it to my fellow man to send them a copy in confidence, so that any man, anywhere, who is weak and discouraged with repeated failures may stop dragging himself with harmful patent medicines, secure what I believe is the quickest-acting, restorative, upbuilding, SPOT-TOUCHING remedy ever devised, and so cure himself at home quietly and quickly. Just drop me a line like this: Dr. A. E. Robinson, 3723 Luck Bldg., Detroit, Mich., and I will send you a copy of this splendid recipe in a plain, ordinary envelope free of charge. A great many doctors would charge \$3.00 to \$5.00 for merely writing out a prescription like this—but I send it entirely free.

SOUTHERN BAPTIST CONVENTION
Baltimore, Md., May, 1910

WORLD'S SUNDAY SCHOOL CONVENTION

Washington, D. C., May, 1910

The Picturesque
CHESAPEAKE & OHIO RY.

By way of Louisville, through the beautiful Blue-grass section of Kentucky, the picturesque Alleghany and Blue Ridge Mountains and Valleys of Virginia offers by far the most attractive route to the Conventions from Mississippi and southern points. Stopovers may be had at Louisville to visit the Southern Baptist Theological Seminary and at Washington to attend the World's Sunday School Convention. The C. & O. Ry. is the shortest and southern route from Louisville and delegates and friends from Louisville and Kentucky to both Conventions will go C. & O. Ry. Come join them and have a pleasant trip. Full information, fare, etc., please address,

A. L. ELLETT, G. W. P. A.
Cincinnati, O.

R. E. PARSONS, D. P. A.
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WARREN L. ROHR,
W. P. A., Chattanooga.

U. C. V. REUNION

Mobile, Ala., April 26-28th.

Apropos of the approaching Reunion of United Confederate Veterans, the Mobile & Ohio Railroad Co. is distributing a handsome illustrated folder descriptive of Mobile, the Reunion City for 1910. Mr. Jno. M. Beall, G. P. A., Mobile & Ohio R. R., St. Louis, Mo., will be pleased to mail you a copy on request.

Salesmen Wanted.

Immediately. To cover Mississippi and eastern Louisiana territory. Commission proposition. Salesmen of energy and ability earn \$250 per month. Complete assortment Seamless Hosiery, Underwear, Sweaters and Undershirts, sold direct from Mills in New York to consumer.

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Rider Agents Wanted

In each town to ride and exhibit sample 1910 bicycle. Write for Special Offer. Largest Guaranteed \$10 to \$27 1910 Models with Coaster Brakes and Puncture Proof tires. 1910 Mod. \$7 to \$12 100 Second-Hand Wheels, good as new. \$3 to \$8 Great FACTORY CLEARING SALE We ship on approval without a cent deposit, pay the freight and allow TEN DAYS' FREE TRIAL. Tires, coaster brake test wheels, lamps, sundries, half usual prices. Do not buy till you get our catalog and offer. Write now. MEAD CYCLE CO., Dept. M, 28, Chicago.

ITS CURED NO CURE NO PAY—It cures all skin diseases. Write for our small professional fee until cured and satisfied. German-American Institute, 284 Grand Ave., Kansas City, Mo.

These timely and helpful words—now we are in the midst of a great mission campaign—are taken from Bro. Spilman's notes on the Missionary Sunday School lesson for March 27th:

The divine order for conducting the campaign is to begin with the man who lives next to you and continue to the utmost ends of the earth. We are to evangelize our next door neighbor in order that the two of us may be a stronger force to evangelize there beyond. "To a Jew first, and also to the Greek," has been God's method of doing this work all the while. The man who overlooks his next door neighbor in order that he may convert a Chinaman has simply worked in such a way as that the result will be dissipation of force rather than concentration of effort.

The man who sees nobody but his next door neighbor has not caught the first principle underlying the conquest of the world as outlined by Jesus. The field is world wide; no part of it should be neglected.

In the conquest of the world there are some who are to go to the front and some who are to stay at home. "How shall they preach except they be sent?" There must, therefore, be some senders as well as some preachers. Let each one of us be careful to find out just where God wants us to be in the conquest of the world.

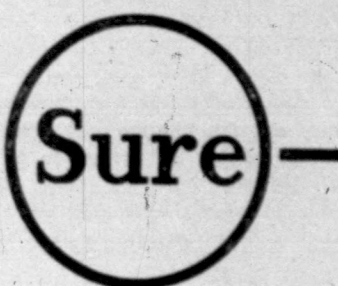
CASTING ALL YOUR CARE UPON HIM, FOR HE CARETH FOR YOU.

(Tessa Willingham Roddey).

Did you ever feel that the burden laid upon you was heavier than you could bear; that the work that seemed to be appointed for you to do was too much for brain and hands? If you have felt this way have you ever thought about applying the beautiful text, "casting all your care upon him, for he careth for you?" O, there is a world of comfort in it—a wonderful power of help—"casting all your care upon him"—"all your care," not just a part of it—but all of it—and note, too, the tense of the word "casting," not past—not future—but present, ever present—"casting"—putting away, a constant, continual putting away of care—denoting too, the blessed comforting "ever present" of the Great Burden-bearer. We feel too that we are not leaving the duties undone—we are not laying the burden down, but we are lifting it to stronger hands, to higher ways, to finer plans. We are instruments of uplift, as it were, to place our burdens, our duties, on "him who careth"—and "who doeth all things well."

We feel the tender grace of his helpfulness. Our strength is small—our brain not clear—but we can gain strength and clearness by keeping close—by casting all our care upon him,—that implies a closeness to him, and O, the blessed sweetness in the words, "He careth for you." Careth, that too is in the present tense. "Careth," implying a constant watchfulness over us—a wise watchfulness, a never failing care, a tender, merciful care. Note, too, that in all

(Continued on page 14)



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You're sure of their quality—sure of their flavor—sure of their goodness—sure of their cleanness and freshness. Be sure to say

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DEATHS

Mrs. W. W. Davis.

Died: At her home near Careyville, Miss., March 4, 1910, Mrs. W. W. Davis, aged 75 years.

Death is always an unwelcome visitor, whether he seeks entrance into the rich man's palace or the poor man's cottage, he is met with the same stubborn resistance. Whether he calls in the morning of life when hope is just bursting into bloom, when ambition is beckoning on to heights unattained, or at noonday when the faculties and powers have reached their development and are in full play; or in the evening time when the shadows are lengthening, when the steps are becoming unsteady, the voice broken and the hair streaked with gray—no matter when the parting comes, we are wholly unprepared for the sacrifice.

Friends and loved ones gather around the bedside and in agony they cry, "Go back, death, go back." If a victim you must have, seek some one who is not lovable, and who has no one to love. But supplications are of no avail. "For death is no respecter of persons." With bleeding hearts and streaming eyes, we follow the hearse to the city or the dead, look into the open grave and cry: "What beyond! What beyond?" No answer comes back. None has ever come back, only by the eye of faith can we know what is beyond. The Grim Reaper never reaped a more bountiful harvest; never did he make a community poorer and heaven richer than when he cut down Aunt Dorcas Davis, at 2:45 o'clock on March 4, 1910.

A long life was given her and every day was lived well. She was full of good deeds as well as years. When but a girl she identified herself with the Philadelphia Baptist Church and remained a faithful, consecrated member during the remainder of her long and eventful life. She was full of zeal for the cause of her Master. She was happiest when engaged in his service. Her delight was in seeing men and women leaving the mire and the clay and planting their feet upon "the rock of ages." She knew that the flesh was weak, that "to err was human," so she never condemned any one for stepping aside, for missing the mark. She hated sin, but she was always ready to put her strong arm of love around the sinner and point him to something higher and nobler and better.

Her love and sympathy was as broad as humanity and as deep as human wants and needs. The orphan came to her and found a mother, the strangers came and found a friend. She was always cheerful, happy, contented, notwithstanding the fact that her life was not free from trouble and care. She was tempted, she was tried, she was tested, yet with unwavering faith, she clung to her Master. No cloud was so black but that she could look through it and see the smiling face of her redeemer. "Even though the face of God grew dim, she held through the dark and trusted him." She was laid to rest by the side of her first husband. People came from far and near to pay their last respects to the sainted dead.

May the clouds lay lightly over her. She loved the flowers, may they bloom around her grave. She loved the birds, may they sing sweetly above her. She loved her friends, may they cherish her memory, emulate her example by living in the golden sunlight of truth, above the fog and miasma of a sin-cursed world.

Dot Nelson.

The Skin A Protection.

Did you know that your skin protects you against germs? When your skin is broken, the germs enter the flesh and sometimes get into the blood, causing blood-poisoning (septicemia). Every injury to the skin should be promptly treated. For festering wounds, cuts, bruises, old sores, chronic ulcers, carbuncles, boils, poison oak, insect bites, and all kinds of inflammation, Gray's Ointment is the most perfect treatment for man and beast. It's cure is quick and sure. Get a 25c box at your druggist's or if you have never used it before write us for a small trial box which we will gladly send free, postpaid, to acquaint you with its merits. Address Dr. W. F. Gray & Co., 312 Gray Bldg., Nashville, Tenn. Dr. Chas. R. Phelps, of Roberts, Mass., writes: "Gray's Ointment is my main dependence in cases of carbuncles and unhealthy granulations, ulcers and blood-poisoning."

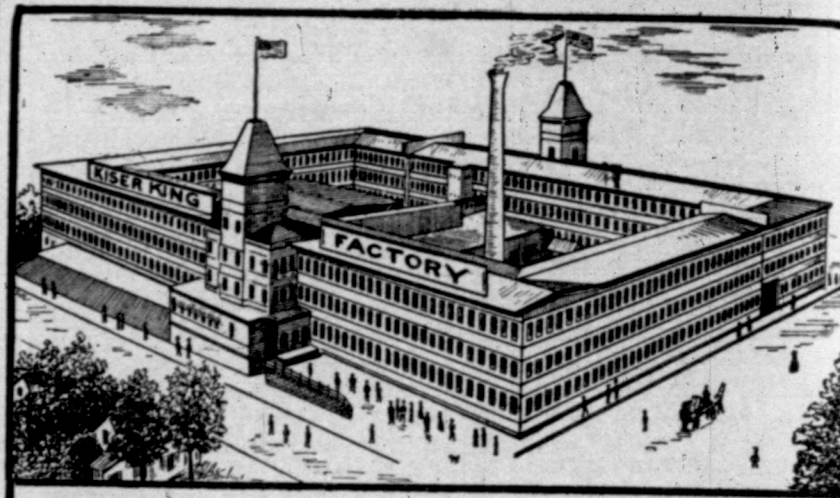
Mrs. Lear Elizabeth Harper.

Mrs. Lear Elizabeth Harper died at her home in Forrest county, December 22, 1909. Was married to H. J. Harper in early life in Newton county. She was baptized into the fellowship of Mt. Pisgah Baptist Church in July, 1880. She leaves nine children and a disconsolate husband to mourn her departure. Yet they are not as those who have no hope. Sister Harper was a friend to the poor, a loving mother, a faithful wife and a true exemplar of the religion she professed. The church sustains an irreparable loss in her death, yet our loss is her eternal gain. Sleep on dear sister, until we meet in the paradise of God.

W. J. Pack,
Mrs. Garner,
Mrs. W. L. Carter,
J. L. Finley.

The Great Antiseptic.

Royaline Oil, made by the Royaline Medicine Co., of New Orleans, La., is a truly antiseptic as any remedy can be, being composed of a number of the best antiseptic ingredients known to the materia medica. In addition, it is a good pain medicine and therein has an advantage over other antiseptics, being of greater strength. A test of this can be made in the case of severe pain. Equally useful for man and beast. Price 25c. a bottle Druggists.



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The Drive and Feed Pulleys are all on one side so that the saws can be easily and quickly slipped off the other end of the mandrel. The Pressure Rolls swing away from the operator, admitting the stock readily, and preventing the boards from kicking back.

Many other splendid features are described in our big, new catalog, one copy of which belongs to you. Write for it today.

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A superior blend perfected after years of study and expense. To learn what the great majority of tea drinkers want, but seldom get, even at twice the price. Leaves full, clean and free from dust and quality in every leaf.

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NEW ORLEANS, U.S.A. IMPORTERS, TEAS AND COFFEES.

Thursday, March 24, 1910.

THE BAPTIST RECORD

HOME REMEDY

Mrs. Temple Clark suffered for years, before she found relief in that popular, successful woman's medicine, Wine of Cardui.

Mrs. Clark, who lives in Timberville, Miss., writes: "Cardui has been worth more to me than a carload of silver. If it had not been for Cardui, I would have been dead. I love a dollar, but I have never seen one that I do not think as much of, as I do of a bottle of Cardui. I now keep it in my house, as regularly as I do coal oil or coffee, and have done so for years."

"Some years ago I jumped off a horse and had a mishap, and for about four years after that I suffered intense agony. At last I was induced to try Cardui, which cured me, and now I am well and happy."

"I am sure Cardui will cure other sick ladies as it has me."

Cardui is for women. It acts specifically and in a natural manner on the womanly system and has been found to relieve pain and to restore woman's health.

If you are nervous, miserable, or suffering from any form of female trouble, try Cardui. What it has done for other sick ladies it surely can do for you. Sold by all first class druggists, with full directions for use.



EXHORTATION.

(R. A. Kimbrough).

Dear Brethren and Sisters of the Churches in Our State:

Suffer a word of exhortation. The word is concerning home and foreign missions. The exhortation is in the Master's name. When you see this it will be but six weeks until the closing of the books for this conventional year. Some of the churches that have once a month preaching will have but one more regular preaching day in this convention year. Will you make that day count much for home and foreign missions? We have more to raise in same length of time than ever before if we meet in May without a debt. But we have more givers, and more are able to give than ever before, and we have had the usual forces at work and the laymen's movement in addition to stir us up to duty. Shall we fail? Will you come to the rescue? Will your church come nobly up?

We can meet the obligation. Will we do so? Let's go to the convention with no debt on the Foreign Mission Board, then we shall be ready to claim the brother's \$20,000, by sending out 60 new missionaries by November, 1910. Lift your voice for home missions, too, brother pastor. Now is the doing time. Prove your faith by your works. Back up the saying by the doing, then the saying sounds so sweetly. Blue Mountain, Miss.

"And how are the tomatoes coming on?" asked Mr. Younghusband of his little wife. "Well, dear," began the lady, nervously, "I'm rather afraid we shall have to buy them, after all." Mr. Younghusband frowned. "But, my dear Maria," he expostulated, "I distinctly understood from you a couple of months or so ago that you had planted a whole row!" "That's quite right, dear," explained Maria, "but I've just remembered that I forgot to open the tins!"—Answers.

She: "Oh, George, you have broken your promise." The Cheerful One: "Never mind, dearie, I'll make you another."—Comic Cuts.

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at Baltimore. It is many miles shorter, via Chattanooga, Bristol and Washington, and operates in both directions daily through sleepers without change; also the most modern electric lighted coaches and dining cars. A very cheap rate will be authorized.

For information as to rates, schedules and stopovers, call on

S. A. STONE, Ticket Agt., Jackson, Miss.
J. N. W. WOOD, T. P. A., Meridian, Miss.

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Excellent Faculty, consisting of the President, nine experienced Specialists and three finely educated Assistant Professors. For Catalogue address

REV. W. T. LOWREY, D. D., LL.D., President.

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APRIL 12-13th, 1910.

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outfit he has a trade-pulling, custom-holding equipment. All Continental machinery is built on right principles, of best material that can be selected by experienced buyers, and by mechanics that know how. We stand behind everything we make and help the ginner with free plans and specifications made by our own expert engineers. We have trained men ready to help a customer any time—before he purchases, and after his ginner is in operation, if he needs help.

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Special Formulas Given
Careful Attention.

LET US KNOW YOUR
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Tennessee Valley Fertilizer Company

Florence, Alabama.

(Continued from page 11)

the scriptures the tendency to keep us close—to make us feel the ever readiness of the blessed Father to take our burdens and bear them. O, to be worthy, to live acceptably, to do the work as God would have us do it, and not according to our narrow vision.

To keep ever in mind the work for the poor, the sick, the afflicted is the highest duty, and when it seems that we can't decide what is best, what is right, we thank God for the blessed privilege of asking counsel and guidance. When the body is frail, when the nerves are weak, when the footsteps are faltering and uncertain, O how good to feel the power the un-failing strength of "the Everlasting Arm!"

O, the power of his strength, the blessedness of his love, the grandeur of his wisdom, the tenderness of his grace, the beauty of his holiness—and the wonder of the idea that we can take hold of all this and live close to this divine atmosphere and keep in tune with the Infinite in spirit if we will only watch and pray. Lord, keep us on the heights! and should occasion call us into the dim valleys of gloom may we feel the firm hold of thy guiding hand and see the light of thy countenance reconciled. Long Beach, Miss.

MISSIONARY POLICY FOR MISSISSIPPI.

(Resolutions adopted at the Laymen's Convention at Jackson, Miss., Feb. 10, 1910).

Resolved, 1. That we recognize it to be the present urgent duty of the churches of Christ to undertake to preach the gospel to every creature in the world.

2. That we rejoice that the laymen of the churches are rising up in large numbers, to co-operate with their pastors and missionary boards in the attempt to evangelize the world in this generation.

3. That we unite our efforts and prayers in a persistent attempt to enlist the Christian men of Mississippi in undertaking their full proportion of world-responsibility.

4. That we earnestly recommend the appointment in every organization of a strong missionary committee, which shall also organize and conduct a personal canvass of every member of the congregation, to the end that some worthy systematic contribution to the cause of world-evangelization be made by every one.

5. That we strongly urge the adoption of the weekly system of missionary offerings, as the most scriptural, fair, economical and productive method, believing that when properly introduced and worked, it secures the largest possible educational, financial and spiritual results.

6. That we strive to bring our churches up to the point where the contributions to outside benevolences will at least equal the contributions for local church expenses, including pastor's salary; and that we divide our mission collections in the proportion recommended by our State and Southern Conventions.

7. That the Jackson churches un-

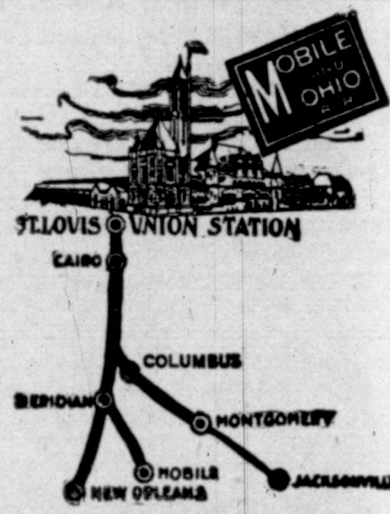
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Southern Baptist Convention

Baltimore, Md., May, 1910

VIA

B. & O. S. W. R. R.

FROM ALL SOUTHERN POINTS OVER THE ALLEGHENY MOUNTAINS. STOP-OVER PRIVILEGES AT LOUISVILLE, CINCINNATI, PITTSBURG AND WASHINGTON.

Delegates interested in this movement or contemplate the trip should address the undersigned for such information as will guide them on the journey.

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dertake to follow this convention immediately by a thoroughly organized canvass by the missionary committee of each church, to the end that every church member may be enlisted as a systematic contributor to missions, and that the total offerings of Jackson churches to work abroad may be increased from \$6,720, reported last year, to at least \$12,000 for the coming twelve months, and that a public meeting of the men of Jackson be held on Sunday afternoon to hear the reports of the results accomplished. After the \$12,000 standard has been reached, it is recommended that the churches of Jackson continue to increase their missionary offerings in harmony with the proportion indicated in Resolution 6.

8. That we recommend the organization in every city, town and community in the State of a co-operating committee of the laymen's missionary movement which shall keep in touch with the methods of the general movement and co-operate with all individual congregations in reaching and maintaining their highest missionary efficiency.

It was also resolved, that we consider Christian hospitals one of the most effective methods of mission work in the home land as well as in heathen lands and we believe that the day should speedily come when every Baptist church will contribute to this work as regularly and as liberally as to any other cause.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

My little daughter Helen recently had her first introduction to geography. Her father thinks that perhaps she is destined to become a great arctic explorer. "If you stood with your right hand toward the east and your left hand toward the west, you would be facing the north," said the teacher. "Now, tell me, what would be back of you?" "My hair," answered Helen, in a patient tone.—Woman's Home Companion.

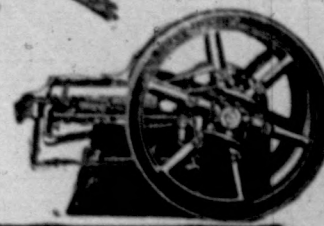
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There are many styles and sizes, from 1 to 25-horse power—an engine for every section and every problem. Vertical and horizontal (both stationary and portable.) Also gasoline tractors—first-prize gold-medal winners—the best all-round farm tractors.

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I have found the cure.
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I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters. I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Discharge and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always results from its use.
Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write today, as you may not see this offer again. Address
MRS. M. SUMMERS, Box 232 - - - South Bend, Ind., U. S. A.

FROM THE SEMINARY.

(J. W. Steen).

Dear Record Readers:

It has been on my heart for some time to write a few lines about one of our brethren in the Seminary whose service might be secured for some meetings in Mississippi next summer. He is here now and expects to remain through the remainder of this session, completing the course, I understand. He and his wife assisted me in a meeting last summer in which God used them for his glory. Their singing is very inspiring and helpful. I said his wife assisted in the meeting. Yes, she did, both by her gentle Christian life and personal work.

Now Christian friends if you want to arrange for real good help in your meeting, good because the Lord blesses their work, write me at 215 N. Y. Hall, Louisville, Ky., and I will put you in correspondence with this brother. It may be well for me to say that he knows nothing whatever of my intention to write this.

The Seminary work is moving along nicely. We have enjoyed a great treat during the past week in the regular mid-winter lectures, on evangelism and S. S. teacher-training. J. C. Massee, D. D., Chattanooga, Tenn.; W. W. Hammon, D. D., Lynchburg, Va.; and Wm. W. Bustard, D. D., Cleveland, O., spoke on evangelism, treating different phases of the subject. Dr. G. C. Savage, Nashville, Tenn.; O. S. C. Wallace, D. D., Baltimore; A. U. Boone, D. D., Memphis, and Prof. B. H. DeMent, D. D., of our Seminary faculty, spoke on the different phases of teacher training. These lectures were greatly enjoyed by faculty, students and many friends of the Seminary.

In closing I want to speak a few words about the great privilege and real joy it is to be in this great institution and receive instructions from these noble men of God whose duty it is to instruct the preachers who come for such courses as the institution gives. May she move onward in this great work, as she is doing in response to earnest appeals that are being made for an endowment of \$600,000.
215 N. Y. Hall, Louisville, Ky.

At a Scotch christening the god-mother had difficulty in removing the child's head covering, and the minister, wishing to help her, asked the father if he could hold the child. "Hold him!" exclaimed the father, expanding his chest. "Hold him? Man, I could fling him right over the kirk!"—Everybody's.

Costs Only 10 Cents
For a seven days treatment of my Dilax a guaranteed treatment for Dyspepsia, indigestion, stomach trouble, sick headache, biliousness, torpid liver, etc.
Send 10 cents to cover postage & packing. If it helps you, continue the treatment and recommend to your friends. If not tell me and your money promptly refunded. Guarantee certificate enclosed in every package. You have tried the rest—now try the best. Philip E. Coverdale, Room 2, 216 Baronne St., New Orleans, La.

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FREE A POSTAL FROM YOU

And We Will Send Free, to Prove That it is the Most Effective External Cure for Rheumatic Pains and Aches, a Special

BOTTLE OF



Confident that it will do for you what it has done for others, and that to use it is to praise it, as does the writer of the following grateful letter:—"With muscular rheumatism I suffered to the extent that even to control the pen held in my right hand was impossible at times. On one such day I first used Minard's Liniment. No indorsement could come from a worse sufferer or more grateful heart than mine. G. W. D'Vys, Cambridge, Mass." Send a postal to Minard's Liniment Co., So. Framingham, Mass.

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THE BAPTIST RECORD.

OLD SERIES VOL. XXXIV.

JACKSON, MISSISSIPPI, MARCH 31, 1910. NEW SERIES VOL. XII. NO. 13

AS MUCH AS IN ME IS.

(A. V. Rowe).

Six words. Fourteen letters. Untold measure of responsibility. Could a warm hearted earnest Christian man express it more tersely. His thought is all about preaching the gospel of the kingdom. In this work he must share. His share represents an investment of his all. He has withheld nothing. His earthly possessions are in it, his earthly achievements are in it, his earthly honors are in it, his attainments are in it. A stock-taking inventory will reveal nothing that has not been laid down to meet the needs of the situation, indeed himself he has made tributary to the cause, and what he was as a man is pledged to its demands. The great Roman orator wrote to a friend who was in trouble of his willingness to serve him in his distress, and said "whatever in me is" I am ready to use for your good. So Paul in contemplating the greatest work to which a man can give himself in this world, the promulgation of the gospel, says as much as in me is. This is the measure of his obligation. We sometimes think that the names which occur in the scriptures are of persons differently constituted from ourselves, and that what marks them by no means need characterize ourselves, unless in a very much weakened form. We admire Elijah's great victory on Carmel, but forget that James tell us that he was a man of like passions with ourselves. Nothing is more graphic than the heroic in the life of Daniel, and yet his faith is the main lesson for us and the story is given to stir up a like spirit in the lives of men and women in all time. A good woman dies, and the friends gather in with words of sympathy and memories of the kind hands that had wrought for others, and they show the garments which her nimble fingers had made. Is it a mere accident that the story is rehearsed, or as Paul says to the Corinthians were these things not written for our admonition. The great principle in them may also shine out in our lives with just as much effectiveness as in theirs. Ought not each one of us who loves the name of Jesus say with Paul "as much as in me is?"

CHURCHES IN UNITED STATES.

Dr. H. K. Carroll, who was in charge of the government census of 1890 has published in the Christian Advocate the

statistics of the churches of the United States for 1909, giving the ministers, churches and communicants within the limits of this country. The gains of 1909 amount to 4,028 ministers, 4,726 churches, and 791,713 communicants. The first two items are above the average for the last five or six years, the last is about the average. The figures of the Roman Catholic communicants cannot be compared with those of other bodies as there is often no official count and 15 per cent must be deducted for children not yet admitted to their first communion. There are 174 distinct religious bodies to represent the choice an American citizen may make as to denominational preference. The proportion of

a gain of 91,933; Roman Catholic, priests 16,440, churches 13,234, communicants 12,354,596, a gain of 254,463; Congregationalists, ministers 6026, churches 6035, communicants 732,500, a gain of 13,305; Lutherans (24 bodies), ministers 8,421, churches 13,533, communicants 2,173,047; Disciples of Christ (2 bodies), ministers 8,560, churches 13,631, communicants 1,430,015, a gain of 134,592; Methodists (19 bodies), ministers 42,029, churches 60,737, communicants 6,477,224, a gain of 54,927; Presbyterians (12 bodies), ministers 12,935, churches 16,224, communicants 1,848,046, a gain of 16,192; Protestant Episcopal (2 bodies), ministers 5,366, churches 7,674, communicants 921,713, a gain of 25,891. Among the smaller bodies the Adventists number 91,951 communicants, the Eastern Orthodox Catholics 355,000, the Christian Scientists 85,717, the Friends (4 bodies), 119,601, the Jewish Congregations 143,000, Unitarians 70,542, Universalists 54,836. The grand total of communicants of all religious bodies is 33,885,287, a net gain over 1908 of 791,713 communicants. In the order of families according to the number of communicants the denominations stand Roman Catholics, Methodists, Baptists, Lutherans, Presbyterians, Episcopalians, followed by others of smaller numbers. In recent years there has been an increase of representatives of Eastern Orthodox churches in the Syrian, Servian, Roumanian and Bulgarian divisions.

It will be observed that Baptists, although unorganized and free, do not separate into divisions as fully or seriously as some other bodies which are not so large.—Ex.

Getting Well Spiritually.

There is only one kind of cure for sickness, and that is right living. We must come to the Great Physician first, and, placing ourselves wholly in his care, accept all that he has to offer. But after that we must do something about it. If we have given ourselves to the Savior, and wonder why we are so feeble and sickly in our spiritual life, we shall find the trouble in our failure to be living in fullest accord with all that he would have us do. We must do right, if we would get well. For "the law of Jehovah is perfect, restoring the soul."—Sunday School Times.

HOW WE STAND.

(A. V. Rowe).

Our apportionment to foreign missions \$36,000.00
Paid to date 10,000.00
Our apportionment to home missions 26,000.00
Paid to date 10,000.00
April gave us last year at my office \$20,559.26. We still have a fighting chance for full amount.

At the battle of the Pyramids, Napoleon thrilled his army by saying, "Forty centuries are looking down upon you. France expects every man to do his duty."

Jesus, our Divine Lord, is looking down upon us.

He says at the lips of his great general: "Be strong in the Lord and in the conquering power of his might." Let victory be our battle cry, and love to him be the measure of our sacrifice.

women to men for all religious bodies is 57 per cent to 43 per cent. In Protestant bodies it is 61 to 39. In Roman Catholic it is 50.7 to 49.3. The Christian Science body has the largest per cent of women, 72.4. The Congregationalists have 64.9. The Universalists, 64.6, and the Protestant Episcopal Church 64.5. The aggregate value of all church property is \$1,257,575,867, an increase in 16 years of \$587,149,378, or 85 per cent. The Methodists had the largest increase in this respect of Protestant bodies. The Roman Catholic had an increase of more than 147 per cent, or \$174,515,441. There are practical difficulties in securing statistics from religious bodies and to make returns that are wholly reliable. The principal denominations are as follows, Baptist (15 bodies), ministers 40,455, churches 55,304, communicants 5,510,590,

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KENTUCKY, U.S.A.

THE INVALIDS' PARADISE

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If you cannot come to the SPRINGS, let the SPRINGS COME TO YOU.
THE DAWSON SALTS AND WATER CO., Incorporated
will ship the GENUINE DAWSON SPRING WATER direct from the spring to your home.
If your dealer cannot supply you, write for prices and free descriptive booklet "A" containing analysis and testimonials. Address
DAWSON SALTS AND WATER COMPANY, Incorporated,
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If you CAN come to the Springs, write at once for rates and accommodations, addressing:
THE NEW CENTURY HOTEL
OPEN THE YEAR ROUND
Modern apartments, Electric Lights, Steam Heat, Baths, Hot and Cold Water. Courteous and efficient service. Excellent cuisine.

News in The Circle.

By MARTIN BALL.

The church at Elkton, Ky., has called Rev. W. R. McEwen, of Arkansas, a student now at the Seminary in Louisville. He will take charge June 1.

The cause is progressing nicely at Batesville under the splendid leadership of Pastor J. W. Lee. He knows how to lead the forces to victory.

Evangelist H. A. Hunt, of the Home Board, is conducting a great meeting with the Immanuel Church, Little Rock, Ark. Pastor Wade is happy.

Rev. C. W. Blanchard leaves the church at Manning, S. C., and takes charge of the church at Wilson, N. C., April 1. The work at Wilson offers a broader field of usefulness.

Pastor J. A. Campbell, assisted by Rev. F. D. King, of Jonesboro, has recently held a gracious meeting in his church at Buil's Creek, N. C. 76 additions—50 by baptism.

Pastor Theo. Whitfield, Flat Creek, Mo., was recently assisted in a great revival by Rev. E. B. Lamb, of East St. Louis. The meeting continued 17 days, resulting in 100 additions to the church.

Pastor C. B. Waller, of Deaderrick Ave. Church, Knoxville, Tenn., is making a heroic effort to raise \$40,000 to replace the home recently destroyed by fire. He has secured \$28,000. Pastor Waller moves things.

President Arthur Yager, of Georgetown College, Ky., is in the field to raise \$75,000 to meet the \$25,000 offered by the General Educational Board. Georgetown College is sorely in need of larger endowment, and Kentucky Baptists will meet this request.

Pastor A. C. Wilkins has resigned at Abbeville, S. C., after a very successful pastorate of seven or eight years. It is not stated what his plans for the future are. He will not long be idle.

Bros. R. S. Marler, of Stansel, Ala., A. H. Cobb, of Spring Mound Church, Texas, J. B. Eller, of Jupiter, N. C., and J. D. Norman, of Grainfield, Kan., have recently been set apart to the full work of the gospel ministry.

Pastor N. W. P. Bacon, of Grenada, has been "laid up" for several weeks from a desperate attack of malaria. He preached at the morning hour last Sunday. A good congregation met him and listened to the old time gospel of grace.

We extend hearty sympathy to Bro. I. H. Anding in the recent sorrow which has come to him in the departure of his

sister to her heavenly home. One more tie binds you, dear brother, to that home of rest.

Pastor W. B. Hutchinson, of Hutchinson, Kan., is happy over a great meeting held in his church recently. 80 were received for baptism at the close of the meeting, and the pastor was sure there would be 20 more. The whole town was stirred.

Pastor C. T. Alexander, pastor of the First Church, Alexandria, La., is preaching a series of night sermons from the theme, "The Well Balanced Home." His congregations are large and great good is being accomplished. Bro. Alexander was lately pastor at Corinth.

The editor of the Baptist Courier has a ringing editorial on "The Evangelistic Vendor." It is true to life. Editor Thomas says truly all evangelists are not of this type. Some have before them a desire to win souls by preaching the gospel of grace.

The Baptist Courier states that at the meeting of the State secretaries in Atlanta a short while ago, it was found that North Carolina was the first State to begin State mission work. The work began in 1830 and was followed by Kentucky in 1837.

Dr. J. W. Lynch, pastor of the First Church, Durham, N. C., will preach the commencement sermon before Furman University, and Dr. O. P. Gifford, of Boston, will deliver the address to the literary societies. There is a treat in store for this old institution of learning.

Mrs. Calder T. Willingham, of Rome, Ga., died last week in a sanitarium at Battle Creek, Mich. Bro. Willingham a short while ago returned from the mission field in Japan on account of the bad health of his wife. He was forced to resign the pastorate at Rome, Ga., that he might be with her at the sanitarium.

The papers state that Dr. J. F. Norris, pastor of the First Church, Waco, Texas, has invested \$6,000 in lots contiguous to the Baptist College in Plainview, Texas, and that Dr. A. J. Barton, secretary of the Baptist Education Commission, has invested \$18,000. That sounds wonderful to us country preachers, who barely get enough to live on.

Be sure to send your names to Bro. C. C. Harrington, Houston, Miss., and he will place you in a good home during the North Mississippi S. S. and B. Y. P. U. Convention. A large attendance is expected. If any one desires a program

send your name and address to Martin Ball and you will receive it by return mail. Let all the pastors in North Mississippi get busy. The date is April 19-21.

The Gospel Missioners, at Nashville, Ark., under the leadership of J. H. Milburn, of Union City, Tenn., the general evangelist of the General Association, have pulled out from the regular Missionary Baptist Church and organized a "gospel mission" church, with 30 members. Pastor A. H. Autry says it leaves him with upwards of 300 members to carry on the Lord's work.

A large number of brethren have written Bro. W. D. Upshaw expressing sympathy in the bereavement which has come to him, and many have offered assistance in any way possible. This assistance can be rendered by subscribing, or renewing your subscription, if you are a subscriber. The Golden Age, published at Atlanta, Ga., is a great home paper. Many brethren have also written this scribe.

OUR POSSIBILITIES.

(W. A. Taylor).

I see so much written of late in The Record about our financial obligations I wonder if our people are going to satisfy the demands on them.

I also notice that our apportionment is \$62,000 and only \$15,552.76 is paid, leaving a balance of \$46,447.24. How short the time is in which to pay it!

It looks gloomy to me sure.

I would to God that we could see and know our possibilities right in our hands. If we could, how soon the Baptists would take the world for our blessed Master. And who knows how very soon Jesus would come in the air with a shout, with a triumph. The bride (church) will be ready for the Bridegroom, because God's people have done their duty, and I began to figure what we could do. So I send a chart. You will notice that maximum is on the 10 per cent basis. All men everywhere get at least \$1.00 per day, on to \$10.00, even some have an annual income of \$25 to \$50 per day. But at 10 cents a day I figured and give to quite a lot of purposes I expect twice, yes three times, what they usually get, then left half unpaid, had more money than I could place. So I just turn it over to some one else. May God bless his people with a spirit of giving which is like our Lord and Master, who said it is more blessed to give than to receive. It is only by giving we enjoy full blessings from God and men. See Luke 6:38.

The only way in which to be truly broad is to go deep. Lines of relation multiply under the surface.

TITHING.

(W. H. Patton).

Our Methodist brethren are repainting their house of worship and revarnishing their pews and while doing so have been worshipping in our house of worship. There was a concert of action on the part of that denomination to have a sermon on Tithing preached by all ministers on last Sabbath in February and I was pleased with the sermon of Bro. Jones, the pastor at this place, and it was followed on the 1st Sabbath in March by a fine sermon from Bro. Walker, pastor of the Baptist church here. With your permission, Bro. Bailey, I will give it to the readers of your valuable paper or at least a synopsis of it. His subject was "How May Christian Liability Be Made More General Among Members of the Church." Text taken from Mal. 3:10. He showed that multitudes of Methodists are not awake to the obligation and claims of liberality because they have never been trained to a systematic support of the gospel and as a result of this want of training many church members do not contribute anything.

He said it may be attributed to two principle causes. First, a want of training in the principles in Bible teaching on Christian liberality, and second, the lack of adopting some method or system by which contributions are to be made. He cited the following scripture which I will not quote but ask you to get your Bibles and read them: Prov. 3:9; 1st Cor. 9:14; 1st Tim. 5:18; Acts 10:29; Rom. 15:26; 1st Peter 4:11; 2nd Cor. 9:7; 1st Cor. 21:2; Acts 10:24; 2nd Cor. 8:7, to show the teaching of God's Word on tithing and Christian liberality.

He said the system should be first, simplicity in its interpretation so all can understand it. 2nd, completeness in its arrangement so no member will be overlooked or permitted to shirk. 3rd, flexibility in its construction so it may be adapted to the various conditions of the individual or congregation. The weekly envelope system recommended by the laymen's movement is a good plan and the member to member canvass, the committee making the canvass going two by two until every member is seen and if possible secure a subscription payable weekly to missions and for home uses. He said as regards the proportion to be laid in store he did not see how any one could deny that the tenth is the Lord's. It seemed to him that one is shut up to saying, "If you do not believe it you and the Lord for it." He says it is his. It is certainly a mistake to suppose that tithing was a Jewish custom only and confined to the Old Testament dispensation, he cited Lev. 27:26-33; Deut. 5:5-18; 26:12. "Was there a reason for paying tithes under the Mosaic dispensation?" Yes, it was love and gratitude to God as the giver of every blessing and the source

of prosperity in business. It was also an expression of loyalty to God and to his government.

Now do not these reasons remain and rest with equal weight upon all Christians today? The Old Testament law required supreme love to God (Mat. 25:37). The New Testament law requires the same (John 14:23, 24). If therefore, tithing was right, and law, and best, it remains so and will ever be. Hence if there was a distinct plan of sustaining the gospel and sending it to those who have it not, in the old dispensation, it is fair to assume that it shall operate to the end of time. It costs a good deal to put the tenth part to the Lord, but it costs a good deal more not to pay it (Prov. 11:24). The Jews found it so, on account of avarice, ingratitude, and unbelief, they often withheld it, and they always received the penalty. They were called robbers of God. A good many good people stumble at this point and say "there is no enactment of the tithe in the New Testament, and a different rule is laid down, viz: "We are to give as we are prospered." But did you ever hear anyone speak that way about the Sabbath? Did you ever hear any one say that all time and every day is holy with the Lord under the New Testament, and that there is no enactment of the old literal Sabbath in the dispensation under which we live? And such a spirit made all the time unholy instead of holy?

Now it is true that an Old Testament institution not abrogated passes over into the New Testament dispensation. Thus it was with the Sabbath. And so, in regard to the tithe. Like the Sabbath it passes through successive dispensations, but it is not abrogated in any way. If we reject the tithe because it is not literally and formally re-enacted in the New Testament, for the same reason the Christian Sabbath must be rejected. Are you ready to do that?

Of course, we are to pay the Lord as he has prospered us, but we are utterly at sea as to the amount, if left to this. An avaricious, stingy man will pay very little, and, if he makes less money next year, he will reduce the amount of his contribution. A man's taxes are a certain pro rata of his possessions. The interest he pays on borrowed money is a certain fixed rate that varies only as the amount borrowed.

God claims from us the tithe in acknowledgment of the fact that the principal is his and that the government is his.

God asks 1-7 of our time and 1-10 of our income. The one is as necessary as the other. If then there is a fear that we can't afford to do this that fear is born of doubt of the promise. He has promised financial prosperity to those who deal with him according to his requirements and thousands of people can

testify to the fulfillment of that promise in their increased prosperity. Every one rich and poor is still bound by the law of loyalty to God and his church to pay the 1-10 of his income to the support of the cause of Christ whatever that income is, large or small, whether it is from land or trade or salary or interest on bonds or loans or other investments or from day labor or from any other source. For the tithe is the Lord's and not to pay it is robbing him and that is a sure way to bring down his displeasure.

No man is too poor to be honest, hence no man is so poor that he can afford to rob God and then expect his blessings. Let the poor man and the rich man remember that 9-10 of income with God's blessing is better than 10-10 without his blessing. Let us be wise and pay the Lord his tithe and trust him for the rest. He said take these words of earnest exhortation and entreaty. Let us each and every one adopt this divinely ordained plan. Do it as many others are doing. Have a separate deposit. The tithe will enable us to pay more to all purposes than we do without it.

If every one of us will do this we will find ourselves richly blessed and there will be no lack in the Lord's treasury. The key that is to unlock our coffers and give the Lord access to our treasures is found in an unreserved consecration of our all to the Lord's service. When all Christians are consecrated then our money will flow with an unabating volume into the treasury of the Lord. As this will apply to Baptists and in fact most Christians I send it for publication. Get your Bibles and read the references and it may help you to realize that we are only playing with the effort to evangelize the world. Shubuta, Miss.

THE WEB OF LIFE.

(By Mrs. L. B. Fletcher).

My web of life long since begun by angel-weaver's hand
Has shown a varied scheme as through the years it ran—
Good, blent with sorrows sharp and trials hard to understand,
Has always marked the filling-in of His strange plan.
And still, the nearing end almost in sight,
his task he plies,
But though his changeful purpose still remains in doubt,
I know that when the finished pattern in the fabric lies,
The golden thread of God's sweet love shall gleam throughout.
(Mrs. Fletcher wrote the above as her response at the roll call service of her church, the First Baptist, of Kalamazoo, Mich., in September, 1908. She died in January, 1910, in Chicago.)

The Baptist Record

CAPITAL NATIONAL BANK BUILDING, Opposite Postoffice.

\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI.

Entered at the Postoffice at Jackson, Miss., as
Second-Class Matter

—BY THE—

MISSISSIPPI BAPTIST PUBLISHING COMPANY,
T. J. BAILEY, Editor and Manager.

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HOW GOES THE BATTLE?

This is, among Southern Baptists, a
period of strenuous days. The fight is
one against self and for loyalty to the
will and command of our Lord. If we
can conquer self, and just begin in the
rudiments of self-denial, we shall be vic-
torious. We must constantly fight against
greed, pleasure and leisure. These are
strenuous days, with no time for inde-
cision and loitering. The gravity of the
hour calls loudly to every one to stand
firmly in his place, speaking every word
and performing every deed that turn
even the smallest amounts into the mis-
sion treasury. The need is great. Bap-
tist honor is at stake. The Lord's work
is on trial before the world. Mississippi
Baptists must put into the Lord's treas-
ury within thirty days approximately
\$42,000 to meet what is expected of them,
having given since the first of last May
only about \$20,000 to home and foreign
missions combined. Thus it is seen that
we must raise in one month two and one-
half times as much money as we have
raised in eleven months.

If the plain truth as told by these fig-
ures shall arouse us to a semi-apprecia-

THE BAPTIST RECORD

tion of the situation, the victory will be
won. If the people were aroused, there
would be no difficulty in compassing the
work we have undertaken. The first
work, therefore, is to inform and inspire
the great Baptist brotherhood. This is
the pastor's supreme moment. If for any
cause he fails here, the failure will be
general. If the pastors measure up to the
full stature of redeemed men, at this
critical moment, victory will be ours. We
verily believe that, if the pastors will all
preach as they can do, follow up their
instruction with unflagging exhortation
and effort, maintain an unwavering atti-
tude toward the work, there will be thou-
sands of happy hearts at Baltimore.

We note the passing of Mrs. J. B.
Chrisman, the widow of the late Judge J.
B. Chrisman, of Canton.

Dr. L. E. Barton, of West Point, will
preach the baccalaureate sermon for
Central College, Conway, Ark., May 22,
1910. This is the Baptist school for
women for Arkansas.

The following awards have been made
from the office of the Sunday School
Board at Nashville, Tenn., during the
week ending March 26, 1910:

Mississippi received two: Miss Mae
Frances Thompson, Lucedale, diploma;
Mrs. Mattie Moreland, Meehan Junction,
Seal 2; Missouri, one; Oklahoma, one;
Texas, one; Virginia, ten.

On the night of March 23d Mrs. Lola
Johnson, wife of Rev. J. R. Johnston,
pastor of Gloster Baptist Church, after a
long while of suffering, passed over the
river. The Record extends to Brother
Johnston heart-felt sympathy, and com-
mends unto him the comfort and consola-
tion of that gospel which he so earnest-
ly and ably has been preaching for many
years.

It was the editor's pleasure to preach
to the First Church, Natchez, on last
Lord's Day, both morning and evening.
To a visitor it appears that the church
is carrying forward its work in a very
credible manner, notwithstanding their
esteemed pastor left them on March 1st
for his new field in Texas. The Sunday
School, under the superintendency of our
esteemed brother, W. G. Barrett, went
through with the mission Sunday School
lesson in fine style, taking a collection at
the close of \$34.70 for missinos. They
expect before a great while to locate a
pastor. The visit was a most pleasant
one, and it is believed some good was ac-
complished.

The Anti-Saloon League Year Book
for 1910, is just off the press. This book
contains more than seventy maps, show-
ing the "wet" and "dry" territory of

Thursday, March 31, 1910.

the United States, during recent years.
The book also contains a carefully com-
piled chronology of the temperance
movement in America, giving the events
of interest in connection therewith from
1642 until 1910. Another department of
the book tells the conditions in each
State, January 1, 1910; and shows the
progress made under prohibition and lo-
cal option laws during the year 1909. The
work also devotes much space to the of-
ficial facts and figures relating to the
temperance reform, which have been
compiled from various national, state,
city and county official reports, together
with tables showing the relative value
of license and no-license in the cities and
counties of different States.

RATES TO CONVENTION.

The following rates are authorized
from Mississippi points:

McComb	\$29.25
Brookhaven	29.25
Hazlehurst	29.25
Crystal Springs	29.25
Jackson	28.25
Canton	28.25
Durant	28.25
Kosciusko	28.25
Ackerman	28.25
Winona	28.25
Grenada	28.25
Sardis	28.25
Senatobia	27.05
Gloster	29.25
Harriston	29.25
Natchez	29.25
Vicksburg	28.55
Clinton	29.25
Port Gibson	29.25
Greenwood	28.25
Clarksdale	28.25
Water Valley	27.60
Holly Springs	24.75
New Albany	24.75
Baldwin	24.75
West Point	26.55
Tupelo	24.75
Cleveland	29.25
Charleston	28.25
Oxford	27.35
Hattiesburg	29.25
Brooksville	27.35

Tickets on sale May 8, 9, 10, good for
return until June 1st. We understand
that the I. C. and B. & O. Railroads will
co-operate, placing a day coach and tour-
ist sleeper on special from Jackson to
Baltimore. A berth, which may be occu-
pied by two, will cost \$3.25. The above
rates except sleeper will apply on all
roads.

STARKVILLE.

(W. A. Jordan).

This was a great day for Starkville
Baptist Church. Dr. Barton, of West
Point, was with us and after a great ser-

Thursday, March 31, 1910.

mon on Jno. 3:16, raised approximately
most certainly \$700 for foreign missions.
The actual subscriptions at the church
amounted to \$550, which, when rounded,
will easily reach the above figure.

Our people are happy. Praise the
Lord.

A LITTLE FRICTION.

This was caused by a paragraph in
"News in the Circle," by Rev. Martin
Ball, in The Baptist Record, of March 3d.
The following is the paragraph: "Some
inquiries have been made as to why oth-
er denominations should have a theologi-
cal seminary. Baptists have as good as
the best in Louisville, and anybody can
attend and never hear a distinctly Bap-
tist note from the teachers. Is that
right?" The Baptist Pastors' Confer-
ence, of Meridian, were surprised at the
above statement, and took the matter up
with Dr. Mullins. The two letters which
follow speak for themselves:

Letter to Dr. E. Y. Mullins.

Meridian, Miss., March 8, 1910.

Eld. E. Y. Mullins, D. D., LL. D.

Dear Brother—At the Pastors' Con-
ference of Meridian, held yesterday
morning, I called their attention to a
paragraph in the News in the Circle of
The Baptist Record of March 3, 1910,
which took them greatly by surprise, in
reference to our Theological Seminary,
of which you are president. It was the
sense of the conference that I send the
paragraph to you, that you may do what
you think best in reference to it.

Brother Mayfield, the pastor of the
South Side Church, this city, said that
Bro. Martin Ball's paragraph does not
state the truth in reference to the Sem-
inary. I enclose you the News Circle
page. You are at liberty to use this let-
ter as you think best.

The Lord bless you, my brother, in all
good things, to the honor and glory of
his holy name, and may you live long
years to defend the Baptist faith.

Faternally.

J. R. Farish.

Reply to Rev. J. R. Farish.

March 12, 1910.

Rev. J. R. Farish,
Meridian, Miss.,

Dear Brother Farish:

Your letter received, enclosing clip-
ping from The Baptist Record, contain-
ing paragraph by Bro. Martin Ball. I ap-
preciate your calling my attention to the
matter, though I had already noticed it.
The paragraph is absolutely without founda-
tion. I cannot conceive what put it
into the head of Bro. Ball to write such
a paragraph. I have written him and
asked him to explain, and shall of course
ask him to correct his statement in The
Record. After The Record came to me
(for I am a regular subscriber), and I
noticed the paragraph, I brought it to

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the attention of the members of our fac-
ulty. On the same day that The Record
came to me, or the day before, I had in
my own class room accentuated the Bap-
tist doctrine on the subject of baptism
as against the Pedobaptism doctrine, sus-
taining especially the distinctive Baptist
view on the subject. The faculty met a
day or two later, and I asked them to
tell me what was true in their depart-
ments. Without a single exception, they
told me that in the course of the session
of the Seminary they discussed Baptist
doctrines over and over again. The mem-
orandum which I took down on the sub-
ject was as follows: Dr. Gardner spends
four months in his class room on the sub-
ject of the constitution and officers of the
church. Dr. McGlothlin spent weeks
showing his class that Apostolic Chris-
tianity is the Christianity held by the
Baptists, and spends two weeks on dis-
tinctively Baptist history. Dr. Sampey
told me that in the Old Testament class
he emphasized the Baptist doctrine of
the perseverance of the saints and other
doctrinal views which would come out
of the Old Testament. Dr. Eager, in Bib-
lical Introduction, bases all the work that
he does on the Baptist view as to the
Church. Dr. Carver, in the Comparative
Religions and Missions class emphasizes
continually that essential Christianity is
grounded in the Baptist polity and ordi-
nances, and that otherwise you cannot
have essential Christianity. Dr. DeMent,
in assisting me in the class in Theology,
of course has an opportunity to do the
same thing in Systematic Theology, and
in my class in Biblical Theology I have
occasion every year repeatedly, in deal-
ing with New Testament doctrines, to
emphasize Baptist doctrines. I do not
believe there is a Baptist doctrine which
can be named which does not get em-
phasis in the course of any one session
of the Seminary. As a matter of fact,
nearly all Pedobaptist students who
come to us (and we have them every
year) finally become Baptists. There is
a man in the Seminary now who came
to us as a Lutheran who has lately be-
come a Baptist, and another man who
came to us as a Methodist has become a
Baptist recently. We make no direct ef-
fort to proselyte these brethren. They
simply take what comes to them in the
class room. What Bro. Ball had in mind
is inconceivable to me. I am very sorry
that brethren make inconsiderate state-
ments of that kind. They do our work
great injury. I always appreciate it, how-
ever, when brethren call my attention to
these things, and I am always glad to
correct such false statements. I wish you
would communicate these facts to the
brethren in your conference and to any
others who may be interested.

Cordially and sincerely yours,

E. Y. Mullins.

THREE WEEKS' STAY IN ELDORA- DO, ILLINOIS.

(W. R. Cooper).

The occasion was to assist my brother,
M. R., in a meeting which continued sev-
eral weeks, but I preached only three
weeks.

Eldorado is a town of about 5,000 peo-
ple and those whom I met were of a very
high character and very social and cour-
teous. They are strong Baptists, love
their church and pastor, they love each
other and shake hands with each other
at almost every service, they linger very
often a long time after church to talk of
the service. They are very appreciative
their hearts are open for the message
and seem to be eager for it. They went
through a snow-storm to preaching and
to prayer. They are responsive people.
They respond to every call made to
them. I requested that they should go
through the snow and tell the lost of a
Savior and they made fine reports. If
the sermon helped them they told the
preacher it did.

This town is a commercial center.
Several mines are here. It is a wonder
to me to see the coal drawn out of the
earth and fill a car in less time than it
takes me to write these notes. It was a
still greater pleasure to preach to some
of the miners who were brave enough to
work more than 400 feet beneath the sur-
face of the earth.

It was also a great pleasure to be with
my brother in this meeting, who has
such a strong grip on his people and is
leading them to higher heights as they
follow Jesus Christ. His cultured and
consecrated wife added much to the suc-
cess of the meeting. This was a great
meeting and the effect of it in my own
life will be everlasting. A large crowd
went to the train with the writer and
sang three beautiful songs while waiting
for the train to come. Then the sad part-
ing came and we turned our face towards
the "Sunny South" with new zeal for
the cause of Christ and greater love for
our work.

The Worth of a Man.

Real worth always finds its true place
at length. There are some people who
think they never get into the place they
are fitted to fill; but usually something
in the men themselves is the secret of
their failure. It is not some happy
chance that lifts men to places of honor
and responsibility, nor is it piety alone.
Brains are necessary for great duties as
well as honesty and prayerfulness. God
does not put a man into a high position
merely because he is a good man. The
man must have abilities; and if he has
and is a true man the world will want
him sometime.—J. R. Miller.

Sunday-School Lesson

By M. M. LACKEY.

To be studied with open Bible.

THE GOSPEL OF THE KINGDOM.

Second Quarter.

Lesson 1. April 3.
(Matt. 9:18-34).

Golden Text: All things are possible to him that believeth.—Mark 9:23.

The King Proves the Power of Faith.

The time fixed for the lesson is immediately after the feast at Matthew's house, probably in the fall of A. D. 28. Capernaum.

Verses 18, 19: What position did a "ruler" have?

He had charge of the synagogue (church) services, and held high social position, as the preacher does today.

What was this ruler's name? (Mark 5:22).

Was he worshipping Jesus as divine? Mark and Luke say he fell at his feet. This is doubtless the sense in which he worshipped him, not as divine.

Who were Jesus' disciples at this time? (The twelve apostles).

Verses 20, 22: Tell the story of the cure on the street!

How long had this woman been ill?

What about her experience with physicians? (Mark 5:26).

Why did both she and Jairus have faith in Jesus' touch?

How did Jesus know she touched him? (Mark 5:30).

What were his gracious words to her? Why did Jesus so emphasize the woman's faith?

"He was conscious that that faint and trembling touch was different from the rude contact of the many who were thronging him; and the scene is an everlasting reminder of the difference between thronging and touching."

Was her expectation a necessary part of the cure?

Verses 23-26: How old was the sick girl? (Luke 8:42).

What part do the ruler's neighbors play in the story? (Luke 8:49).

Explain the "tumult" at the ruler's house!

What were the flute-players there for? In the East, then and now, loud lamentations follow after death. Mourners and musicians are often hired. "At least two flutes and a wailer" must attend even the poorest home in sorrow.

How did Jesus greet the crowd? How did they respond?

How was the father's faith rewarded? Verses 27-31: Do you judge that blindness was common in Palestine?

Was curing blindness a part of Jesus' gospel? (Luke 4:18).

Why did he specially pity the blind? Why did these blind men call Jesus "Son of David?"

Was Jesus thus commonly known? "Son of David" was a Messianic term.

Note Matt. 12:23 and Matt. 21:9-15. But it was not often applied to Jesus. Blind Bartimaeus and the Canaanitish woman used it.

What house is referred to? (Probably his own home).

Why was it necessary for his patient to have faith?

Why did Jesus wish no man to know of the miracle?

"In this case the recognition of Jesus as the Messiah may have been one reason for the charge. Probably the temperament of those healed had much to do with it, for the shrinking woman was led to open confession of her cure."

"These men seem to have been thinking more of their own importance than of his honor and glory; and this is the test: confession must be distasteful to him when those who make it are magnifying themselves instead of him."—Stalker.

Verses 32-34: What was the reason that this man could not speak?

What was possession by a demon?

"A strange double consciousness, a mind not at peace with itself, seems to have been rather common in those days. Such people were thought to be confused by an evil spirit's presence, which often resulted in preventing speech."

Was demon possession incurable apart from super-human power? (Verse 33).

How did the Pharisees explain Jesus' power over sick people?

Seek Further Answers.

What is faith? ("Belief that acts.")

Whom did Jesus take with him into the dead girl's room? (Luke 8:51).

On what other occasions were these three disciples the only ones with Jesus? (Matt. 17:1, 2; Matt. 27:37).

Do you look forward to death as merely going to sleep?

Jesus was interrupted on his way to his work, but he was not irritated by it. Do interruptions irritate you?

Are you afraid of being laughed at when you attempt to do something for Jesus? The world is still laughing him to scorn.

In what three ways did Jesus help the people as he went about in Galilee?

The test of the cure of the dumb man was his ability to speak. How far does the test apply today to Christians?

"If you had a child that was deaf and dumb, you would think it a great misfortune: do you ever think how many dumb children God has?"—D. L. Moody.

Do Your Own Work.

I should like to know a man who has just minded his duty and troubled himself about nothing; who did his own work and did not interfere with God's. How nobly he would work—working not for reward, but because it was the will of God! How happily he would receive his food and clothing, receiving them as the gifts of God! What peace would be his! What a sober gaiety! How hearty and infectious his laughter! What a friend he would be! How sweet his sympathy! And his mind would be so clear he would single, his whole body would be full of understand everything. His eye being light. No fear of his ever doing a mean thing. He would die in a ditch rather. It is this fear of want that makes men do mean things.—George Macdonald.

MY GUIDE.

There is no path in this desert waste
For the winds have swept the shifting sands;

The trail is blind where the storms have raced,
And a stranger, I, in these fearsome lands.

But I journey on with a lightsome tread;
I do not falter nor turn aside;

For I see His figure, just ahead—
He knows the way I take—My Guide.

There is no path in this trackless sea;
No map is lined on the restless waves;

The ocean snares are strange to me
Where the unseen wind in its fury raves;

But it matters naught; my sails are set,
And my swift prow tosses the seas aside;

For the changeless stars are steadfast yet,
And I sail by His star-blazed trail—
My Guide.

There is no way in this starless night;
There is naught but clouds in the inky skies;

The black night smothers me, left and right,
I stare with a blind man's straining eyes;

But my steps are firm, for I cannot stray:
The path to my feet seems light and wide;

For I hear His voice—"I am the way!"
And I sing as I follow Him on—My Guide.

—Robert J. Burdette.

A good word is an easy obligation; but not to speak ill requires only our silence, which costs us nothing.—Tillotson.

"MODUS OPERANDI."

(Joel D. Rice).

I have read quite a number of times Bro. Lipsey's "Modus Operandi," and every time I read it I am farther from accepting its teaching. I cannot understand how a body moving in a curve is more accelerated than one moving in a straight line. It looks to me as if there would be a centrifugal force operating in restraint on a body moving in a curve from which bodies moving in a straight line would be free. Again, I do not see the relevancy of the hawk and marble illustrations as he applies them.

His position seems to be that all movement is from a higher to a lower level; but this is not true. Movement is in all direction and rapidity of movement is dependent largely on the projectile force. The gospel trend is upward, and so curves would be of no advantage. In fact, all movement would be in straight lines and perpetual but for contradicting forces. And it is because of these oppressing forces today that the gospel is not operating more effectually. I think it about time that we should get rid of these expensive curves. I have read something like this: "The children of this world . . . are wiser than the children of light." Railroad engineers are getting rid of curves where practicable, thereby saving a lot of wear and tear and shortening the time between two points. The failure in Palestine was not because of Paul's preaching in the regions beyond, but because of their rejection of Jesus Christ.—Matt. 23:37, 38. If we wait till the "gospel makes good" in our country, till we "treat the negro with absolute justice and kindness" it will be a long time before the "Lamp of Life" will shine in the dark lands of heathendom. "These ought ye to have done and not leave the other undone." Write again, Bro. Lipsey, you make me pray and preach and ponder.

IS THIS POLITICS?

(P. I. Lipsey).

A few years ago a prominent citizen told me of a negro who was brought into court on the charge of shooting craps. They hunted high and low for the district attorney to prosecute him. Finally they came to a room in the court house locked and parties within refused to open until they threatened to break the door down. There they found the district attorney shooting craps with a crowd. He came out and soon had the negro on the way to jail and he himself soon ran for congress, and was elected. Can respect for law be maintained with such representatives as this? Not so long ago a man was elected to an important office in Mississippi of whom it is said that it is his occupation to spend Sunday hunting, thus violating one of the statutes.

When a friend remonstrated with him I am told on the ground that if he didn't have any respect for the law of God or the religious convictions of his neighbor, he ought at least to respect the laws of his State, he answered it was all blanked foolishness. This same man is reported to have plead guilty in the court to the charge of gambling and paid his fine. Recently when the State senate was asked to investigate the rumor that whiskey had been used to influence legislators in an election, according to the daily press they made a joke of it. Now my contention is this: The foundation of our government and the safety of our institutions is **Respect for Law** and obedience to it. The Word of God commands us to be subject to the powers that be. In the name of all that is good let's have men who are worthy of honor and men who themselves keep the law and honor it in their lives. The lack of reverence for law is the source of political corruption in New York and of mobs in Mississippi. The representatives of the law must be law abiding, and the people who put them in office must see their fitness for it. Is this politics? Then the Bible is in politics.

IF WE SHOULD FAIL.

I feel almost like a traitor to write down those words, even in the form of a question for the sake of argument. No one must think of failure in the present effort to pay off all the indebtedness on our foreign mission work and come to the Convention in good shape prepared for a splendid advance next year. We must not fail. Perhaps, one way to make success sure is to look squarely at the consequences of failure.

In the first place, we would lose the greatest opportunity we have ever had to put on the fields something like adequate forces. We have, on account of the great offer made by one man, the opportunity to send out sixty new missionaries for what it would cost us ordinarily to send out forty, since one noble layman will bear all the expense of sending one-third of the missionaries if we come to the close of the year free of debt. Such a re-inforcement would lift the burden from many a weary shoulder, fill in the places of those who are broken down and enable us to enter some of the great new fields that are open before us. Shall we let such an opportunity pass? Any business man would go to the limit of his ability to grasp such a profitable offer. Are we not a great company in business for the Lord? Shall we be less eager to seize a large advantage than men in the ordinary affairs of life?

In the next place, for us to fail now would be enough to discourage every one of our missionaries. They have been laying large plans and only await the word from us at home to put them into

execution. Some of them have waited until they are heart-sick already. They are crying, "How long, Oh Lord, how long!" Shall we force them to cry out in still deeper despair? If we fail, it will not be because we are not able to meet the demands that are upon us. Southern Baptists have spent not less than \$12,000,000 during this year on religious work at home, and without question, we are well able to contribute the little more than half-million dollars which the Convention has asked for foreign mission work. It is not a question of ability, but simply a question of willingness.

Again, if we should fail, we would proclaim to the world that we are not worthy of the great name we bear. Dr. John A. Broadus in an address delivered in Boston almost a quarter of a century ago, made the claim that it was our Baptist fathers who led the way in bringing Christianity back to its original basis and started the modern missionary movement. And he added:

"Then mark you, don't go fussing about returning to the New Testament ideas of ordination and church government, and stop there, and fail to return to New Testament ideas of missions. The Baptist who stands up for believers' baptism, and for the independence of the churches and all those things, which I believe in, and then isn't hearty in the work of missions—well the fact is, he is no Baptist at all. He doesn't deserve to call himself that. Let him go to reading his New Testament over again."

But that isn't all. I quote from Dr. Broadus again. He said, "Christianity is missionary, or it is nothing at all. Christian people who are not missionary lack one of the original, fundamental, essential, indispensable elements of genuine Christianity."

Shall we confess by failure to give even the inadequate support to our mission work asked by the Convention this year, that we are not worthy of the name "Baptist" or even to be called Christians? Would not such a failure cause us to hang our heads in shame?

I repeat, we must not fail. We must face the tremendous task that is before us and come to the last day of April in great triumph. Let us labor and pray as we have never done before. Too much is involved for us to think one moment of failure.

How can we succeed? First of all we must give the money. Let every man, woman and child give. It is a glorious privilege to make a sacrifice in such a conflict as this. Then we must pray. Let us turn the whole Southland into a vast prayer-meeting, pleading for all hearts to be opened and all of our people to be aroused. Finally, let no pastor be satisfied until all his people have done their best. Then there will be no possibility of failure. Richmond, Va.

SOME REFLECTIONS.

(H. W.—Ex-Prisoner).

Sometimes it seems as if a gloom encircles life's surroundings; "some days seem dark and dreary." But when we come to think about it, "each cloud has a silver lining," and above them all is beautiful and bright, with melody of song and happiness. And it is always thus with those the moment they take their eye off of God and forget his great kind love, and rich and tender mercies, it is then we become a failure and remain so, unless we return to the Shepherd's fold and begin life over again. Until I found our Lord and Savior, it was like being out on some dark, dreary, lonely desert; uninhabited save that of myself alone, wandering in search of something I knew not what; at last the light of truth broke in upon my dimmed vision of a marred and almost wrecked being, very near the verge of redemption, then did I emerge from what seemed a dark cavern, full of pits and stumbling blocks, to throw mortal beings down to their hurt and destruction—out into life everlasting, where joy and peace reigns supreme.

After confessing him my Lord and Master, and having my sins washed away by the blood of the Lamb, I. John 1:7, "and the blood of Jesus Christ his Son cleanseth us from all sin." "If we say that we have no sin, we deceive ourselves, and the truth is not in us," verse 8. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," verse 9.

Sometimes the adversary gets the upper hand and causes us to do many things contrary to the divine laws of God; therefore, we fall back into the old paths of sin—for the wiles of Satan are many and some of them very alluring—and it is hard for mortal beings to overcome within themselves; and, unless we look to Christ for the remedy and divine help so freely proffered to us, there will be no hope for us in this life, nor in the life to come. For he says, "He that cometh unto me, I will in no wise cast out."

And furthermore, "if ye forgive men their trespasses, your Heavenly Father will also forgive you." "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."—Matt. 6:14.

We very often do like the prodigal son spoken of in one of Christ's parables, Luke 15:11, "for we have all sinned and come short of the glory of God." But thanks be to God for the gift of his dear Son, that through his death we might live; by trusting in his holy name." And the farther I travel on life's highway trusting in his word, the higher rises the sun of my happiness until its brightest rays penetrate into the most desolate

part of my being, making night the brightest days there are. For if we have him, all is well, and the trials and temptations of this world are as "chaff in the wind" compared with the happy eternal life up on yonder's blissful shore, where friends and loved ones have long since entered into that rest free from all care forever more! And our only hope to reach there and join them, is Christ's words, spoken by him in answer to Thomas' question. John 14:6: "Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me." Therefore Christ is the Christian's only hope of salvation to eternal life. I. Cor. 3:11: "For other foundation can no man lay than that is laid, which is Jesus Christ."

'Tis to all Christians,
I humbly wish to relate;
A story sad, but 'tis true,
To the realization I did awake.

'Twas the Savior's voice I heard call,
Bidding me leave off sin, now to forbear,
And let him be my all in all;
So I can enter mansions bright and fair.

I told him I had sin in my soul,
And didn't think it to be right;
But said that he would make me whole,
Relieve me from sin and blight.

And to Jesus I did yield,
The fell off sin and strife;
I have entered my Master's field,
Determined to lead a better life.

Hoping this will prove an earnest life,
Won't you help me those golden heights attain?

"For now, for me to live is Christ,
And then to die is gain."

Hoping this will come within range of some reader who has been so easily beset and cast down by unrighteousness of the past, and my warning to all men as well as boys, to let the "rum demon alone," intoxicating liquors, especially the vile stuff called whiskey, for it is the chief wrecker of humanity, and causes many a person's downfall; some never again to rise above the level of debased manhood or womanhood—for there are some of the opposite sex who indulge too—never to stand upon the stage of morality, principle, and approved character. But while there is yet a chance to reform, let us hasten to the King's presence who will promote you into the ranks of the saints and be vested with the divine strength and power to overcome all sin, and at last, enter into that rest prepared for all Christians, for remember, "that Christ came not to condemn the world, but to save sinners."

McCall Creek, Miss.

Is It Sufficient?

There has been a great cry in certain sections of our country, and among a certain class of people, to the effect that no matter whether a product used in food is poisonous, if its presence is plainly stated on the label a sufficient protection is afforded the consumer. The fallacy of this position may be best shown by a specific example. Not long ago a friend of the writer's, an employee of the United States department of agriculture, but not in the pure-food work, one who is not familiar with the rulings in relation to the food and drugs act, was drinking a beverage containing a well-known poisonous drug which had been artificially added to the product. The writer called his attention to the label and asked him if he were not afraid to drink the beverage, knowing what it contained. His reply was that it could not be injurious to health, else the government would not permit its sale. Thus the label feature to most people really acts as a government guarantee that the product is harmless. What better argument has the consumer that it cannot be injurious to health than the one that the government permits its sale? The marking on the label does not furnish protection for the consumer in the sale of articles injurious to health.—Good Health.

A Broken-Hearted God.

It is thought that Jesus died of a broken heart, and it seemed to me that God was cruel to break the heart of Jesus until I remembered that Jesus was the outflowing in time of the God of the ages, and then I heard in the agony of Gethsemane an echo of the passion upon the throne, and there came to me through the mists of Calvary a new vision of a broken-hearted God.

A young man of brilliant parts went wrong, and the fatal verdict was submitted. "We find the prisoner guilty." There was a mother in the land that night that passed into the valley of sorrow that was worse than death.

The implications of the divine fatherhood involve the possibilities of an infinite sorrow. Human nature demanded that the expression of divine forgiveness be accompanied by a manifestation of the divine sorrow expressed in characters increasingly luminant amid the passing of the years.

The poet expressed, perhaps, a greater truth than he knew,

"O mysterious condescension,
O abandonment sublime,
Very God himself is bearing
All the sufferings of time."

—Ingram E. Bill.

A BEAUTIFUL LIFE.

(Mrs. E. C. Bolls).

The sun was shining brightly, the air was bracing and the busy hum of the street had an inspiring ring. Within a magnificent home where the silver service was bright and beautiful, where all the furnishings were rich and costly, the dainty breakfast was eaten in silence and a gloom pervaded the household. As Col. Wentworth arose from the table he said to his eldest daughter, "Julia, I would like to see you in the library a few minutes." This young girl had been reared in luxury, every reasonable wish had been gratified and in another year she would graduate at Mary Sharpe College, still she was not spoiled and with a firm step she followed her father. She sat on the round of his chair while with his arm around her, he told of his financial trouble.

"Now daughter," he said, "as you know the worst, what will you do, marry Mr. Sinclair with his thousands, or share with us poverty and hardships." "If left to my own free will I assure you I will never be Mrs. Sinclair. To please you and mother, I had almost persuaded myself to marry him, but this evening he showed me a new phase in his character that filled my soul with contempt for him. He said if you failed in business that we would immediately sail for France, where no news of the Wentworth failure could reach us. I snatched from my finger the diamond ring he had given me and proudly asked him to leave my presence. This evening I went to see Judge Atwood and asked if he knew of any one who wished to employ a stenographer. He said he thought he could give me a position in a few days, as the young lady who had been serving him would be forced to seek a more salubrious clime, and would soon leave for Colorado. Dear Papa, you see instead of being a burden to you, I can give you some assistance. Give me your entire confidence and let me know fully what our future prospects are.

I fear there will be nothing left but I think by giving up the store and all that pertains to it, the farm in the country and our beautiful home here we may be able to settle with the creditors. God knows I would be miserable indeed if I knew I had defrauded any one out of their just rights. Your mother's little patrimony will be left to us, and my heart aches to think she will be deprived of her accustomed luxuries.

It will be hard for her but we must make up in loving attention what she lacks in other things and I hope she will be satisfied. Tomorrow then we will move into the cottage in Suburban Park and with brave resolve take up the simple life."

One week has passed—a week of sacrifice, or sorrow and unutterable regrets. Through it all they have been buoyed up by the heroic efforts of Julia, who in this ordeal has shown wonderful tact and business capacity. She was the ruling spirit of the household, animated, as she was by this sentiment, "I must do well whatever lieth next to me." The last time

she attended service her pastor had made this his theme, and dwelt with fervid earnestness upon the little things of life. Before this she had hoped to do great things for the Master. Now she took up the life of sacrifice in a noble spirit and strove to infuse into her loved ones the same noble principles. Their home is humble, the furnishing plain, the draperies cheap, but the lovely ferns and palms placed here and there give it an air of artistic beauty. The canary bird hops on his perch, his little throat quivering with melody, and sings as sweetly as he did in the elegant stone mansion, the Maltese cat lies purring on the Persian rug that was his resting place in brighter days. The children (Lois and Victor) are studying their lessons and when Col. Wentworth enters Julia takes his overcoat and places his slippers beside his easy chair close to her mother. He has aged very much and but for the inspiration of his daughter would sink into despondency.

The evening meal is served in a humble way but they are animated by bright talk and sweet thoughts and arise from the table refreshed and in a measure content. Col. Wentworth unfolds the daily paper, Julia has some zephyr she is knitting into a shawl for the charity fair. Lois is crocheting some gloves for Victor to wear when wheeling in the woods, and he is busy making some picture frames for the girls. Mrs. W., alone sits idle, sighing deeply and seeming to feel a despair creeping over her as she looks at the meagre surroundings. Julia had tried to shield her from work and everything that was unpleasant, now the thought came with great insistence that she had made a mistake. There is only one way to take life, if it is to be a fight, we must fight! Life is always as we make it. She felt the battle cry in her own soul and wondered how she could induce her mother to listen to the call. So long had she dwelt in a rosy bower that she could not endure the rude touch of adverse winds, and shivered from the blighting frosts of poverty's realm. There is a way to arouse her, said this young heroine, and with God's help I will find it.

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The time came sooner than she thought and in a way she would not have chosen. The next morning when Victor was crossing the street he was run over by an automobile and seriously injured. The nearest physician was sent for and after carefully examining him, he said, "with the best of nursing he may recover but will probably lose his right arm." Mrs. Wentworth was thoroughly aroused now, with a mother's devotion she took her place by the sick boy, and for many hours could not be induced to seek even a few moments rest. She neither ate or slept but watched with the most intense earnestness every movement and the loving touch of her hand was as soothing as the tender pressure of an angel's wing.

At last Dr. Farnham, who had endeared himself to the family by his unwearied attentions, told her that she must lie down or he would have another patient on his hands. If there is any change I will call you and I wish you to take this tablet so you can sleep.

During his frequent visits he had learned to love the noble, self-sacrificing girl who was bearing so bravely the strokes of adversity. In the long

night vigils he found she was pure good and longed to take her to his heart and home.

A year has passed and Rose Cottage is a lovely spot. Choice flowers are blooming in rich profusion, the porch is shaded by clambering vines and within everything is so sweet, so restful, so inviting. Mrs. Wentworth with a bright smile gives a cordial greeting and she looks five years younger than when we last saw her. The battle has been fought, the victory won and all now are happy in the consciousness of duty well performed. Some late investments have turned the wheel of good luck in their favor and now Julia is free to follow the dictates of her heart. Tonight she is to wed the honored citizen, the high-toned gentleman, the talented physician, Dr. Manly Farnham. A few guests are there and the dear old minister is already in his place. While Lois plays the wedding march the bride and groom come in, the solemn vows are spoken and the pledge made, that they will be true to each other "till death us do part." Now we bid them a tender, loving farewell, wishing they may always enjoy the sweetest blessings of Heaven.

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THE TAPESTRY WEAVERS.

Let us take to our hearts a lesson,
no lesson can braver be
From the ways of the tapestry weavers
on the other side of the sea.
Above their heads the pattern hangs,
they study it with care,
The while their fingers deftly work
their eyes are fastened there.

They tell this curious thing, besides,
of the patient plodding weaver:
He works on the wrong side ever
more, but works for the right
side ever.

It is only when the weaving stops and
the web is loosed and turned,
That he sees his real handiwork—
that his marvellous skill is
learned.

Then the Master brings him golden
hire, and giveth him praise as
well,
And how happy the heart of the
weaver is, no tongue but his own
can tell.

The fears of man are the looms of
God, let down from the place of
the sun,
Wherein we are weaving away, till
the mystic web is done.

Weaving blindly but weaving surely,
each for himself his fate;
He may not see how the right side
looks—we can only weave and
wait.

But looking above for the pattern, no
weaver hath need to fear;
Only let him look clear into Heaven—
the Perfect Pattern is there.

If he keeps the face of the Savior
forever and always in sight,
His toil shall be sweeter than honey,
his weaving is sure to be right.

And when his task is ended and the
web is returned and shown,
He shall hear the voice of the Master,
it shall say to him, "Well done!"

And white-winged angels of Heaven
to bear him thence shall come
down,
And God shall give him gold for his
hire—not coin, but a crown!
—Selected.

MISSIONARY CALENDAR.

April, 3, Sunday—

That the Son of Righteousness may
become the true light of the Sunrise
Kingdom.

II. Cor. 4:6.

4, Monday—

Rev. and Mrs. R. E. Chambers
(1900) Canton, China.
Isa. 33:17.

5, Tuesday—
For God's blessing upon the new
work at Shimonoseki, Japan.

6, Wednesday:
For Rev. and Mrs. E. N. Walne
(1892) Fukuoka, Japan.
Isa. 60:20.

7, Thursday—
For pupils in day and Sunday-
schools in Japan.
Matt. 13:37.

8, Friday—
For Miss Willie Kelley (1894)
Shanghai, China.
Psa. 50:15.

9, Saturday—
For all those in authority in Japan,
that they may accept Christ.
Rom. 1:16.

THE BAPTIST WOMEN AND HOME MISSIONS.

(Victor I. Masters, Ed. Secy.)

The Home Mission Board is greatly
gratified at the increasing interest
our Baptist women are showing in
home mission problems and work.

The women have been giving special
attention this year to our mountain
mission schools, immigration and
the Indians. But our sisters are also
showing a deeper interest in the
many other problems that have to
do with home missions. The home
mission Board is greatly rejoiced at
this. We look upon it as one of the
brightest promises of a greatly en-
larged interest in domestic missions
on the part of the entire denomina-
tion.

Home mission problems were never
before so intense or so large as they
are today. The coming of great hosts
of immigrants to our land each year
has developed a situation that de-
mands serious attention and large-
hearted efforts.

We talk of the peril of immigra-
tion. There is no peril of immigra-
tion if it is properly restricted, and
if the Christian people of this coun-
try will look upon the coming of
these multitudes as an opportunity
to win thousands to the Savior. They
can become a threat to our nation
only on condition that we let them
remain in their ignorance, supersti-
tion and sin. There is really a great
threat to American institutions in the
unconsecrated and irresponsible
wealth that there is in immigration.

The last-named class, with an ab-
normal power because of their posi-
tion, are degenerated through self-
indulgence. These pathetic pilgrims
of hope from across the sea are hunt-
ing for a chance to work and will

find it. People who work are not a
threat to American institutions, not
if we who name the name of Christ
will be aroused and do our duty by
them.

Our women are also becoming
more interested in more missions be-
cause of the unparalleled internal
population movements now in pro-
cess in our own southland. These
movements break up the old com-
munity life and bring tens of thou-
sands of persons together in a new
and unarticulated environment. This
is at once a matchless opportunity
and a towering responsibility for
home mission workers.

The present growth of material
wealth in the South is unparalleled
in our history. This growth creates a
situation which commands the most
prayerful consideration on the part
of all of us. Shall these vast material
forces be concentrated to moral and
spiritual ends, or shall they become a
stone against which shall be broken
up the idealism of the old South, of
which we are all so justly proud?

These are just a few of the things
that are contributing to a large
growth of interest in home mission
endeavors. May the Lord open the
hearts of all of our Baptist women
to the study of the home mission
problems. The sociological changes
in our country today are really one
of the most significant characteris-
tics of our time. Home missions is
intimately concerned in these prob-
lems. Will the churches of Christ be
able to dominate social, political and
economic forces in our country for
the glory of God? That is a question
we need to study much and pray
much about these things.

Corporations and other business
concerns are constantly writing me
for office assistants, and I find not
the slightest difficulty in placing into
lucrative positions, graduates of the
Georgia-Alabama Business College.
We have, in fact, worked out a plan
by which we keep qualified students
employed for life, and they often
earn more than the course costs
them, while they are still at our
school. For students who cannot
come to Macon personally, we main-
tain a special department in which
courses are taught by mail.

Home Mission Rooms, Atlanta, Ga.



A Noted Southerner.

"I have no patience with inefficient
people, because it is so easy to learn,"
says Mr. Eugene Anderson, President
of the Georgia-Alabama Business Col-
lege at Macon, Ga., whose picture ap-
pears above. "Opportunities are
abundant. In fact the demand for
capable people far exceeds the supply.
Employers unanimously agree that
incompetent help is expensive at any
price, and they are willing to pay
high salaries to those who show abili-
ty."

Corporations and other business
concerns are constantly writing me
for office assistants, and I find not
the slightest difficulty in placing into
lucrative positions, graduates of the
Georgia-Alabama Business College.
We have, in fact, worked out a plan
by which we keep qualified students
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earn more than the course costs
them, while they are still at our
school. For students who cannot
come to Macon personally, we main-
tain a special department in which
courses are taught by mail.

15-EMBOSSSED POST CARDS FREE-15



RARE SPECIMENS OF BEAUTIFUL POST CARDS

American Art Floral Series

Reproductions of original water colors of Paul de Longpre, handsome, new and
attractive; showing America's most beautiful flowers in rare, natural colors, relief
embossed on mounts of solid bronze.
A relief embossed post card is manufactured by a process which raises the flower design from the
flat surface of the card, giving it the appearance of a flower resting on the surface of a bronzed
mount. These cards are carefully lithographed in perfect colors on substantial stock and are the
most attractive post cards of floral design ever offered to you.
The face of these cards are not marked with type or printing, making them suitable for mounting
on plaques, passepartouts or framing.

This Set of 15 Relief Embossed Post Cards, No Two Alike, Sent To You FREE

Only one set to each person. You will find these cards exactly as represented and you will be
more than pleased with their beauty and
attractiveness.

Write plainly your name and address on
this coupon and send it to us with five two-cent
stamps or ten cents in coin to cover cost of
postage and packing, and we will mail the
cards to you with full particulars about our
easy plan for getting a complete set of 15
beautiful embossed seasonal post cards,
mounted on both Gold and Silver backgrounds.

BALCH PUBLISHING COMPANY
166 Sawyer Building
Chicago

SEND THIS COUPON

BALCH PUB. CO., 166 Sawyer Bldg., Chicago, Ill.
Enclosed please find five 2-cent stamps, (10c to pay postage and
packing on 15 beautiful American Art Floral Post Cards and a
trial copy of Home Life. I promise to give you a few moments of
my time in return for these cards. Send me full particulars for
getting a complete set of 15 post cards on your next plan.

Name.....
Address.....

FILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching,
blind or protruding Files, send me your
address, and I will tell you how to
cure yourself at home by the new ab-
sorption treatment; and will also send
some of this home treatment free for
trial with references from your own
locality if requested. Immediate re-
lief and permanent cure assured. Send
no money, but tell others of this offer.
Write today to Mrs. M. Summers, Box
232, South Bend, Ind.

Southern Baptist

Convention

Baltimore, Md. May, 1910

VIA

B.&O.S.W.R.R.

FROM ALL SOUTHERN POINTS

OVER THE ALLEGHENY MOUN-
TAINS. STOP-OVER PRIVILEGES
AT LOUISVILLE, CINCINNATI,
PITTSBURG AND WASHINGTON.

Delegates interested in this move-
ment or contemplate the trip should
address the undersigned for such in-
formation as will guide them on the
journey.

EVAN PROSSER, T. P. A.

R. S. BROWN, D. P. A.

Louisville, Ky.

Send 20 cents

to The Baptist Forum, Atlanta, Ga.,
and secure a copy of that excellent
Journal. They have a good proposi-
tion for all who do this. Send at once.

The Baptist Forum, Atlanta, Ga.,
is a Magazine of one hundred pages,
the largest we have ever had. It has
a most excellent list of contributors.
Send twenty cents in stamps for a
copy. A good proposition will be
submitted to you at once.

MY CROSS.

The cross that I was called to bear,
So heavy grew,
So rugged and cruel seemed;
My frail form tottered 'neath its
weight.
So crushing was the burthen of that
cross
I well nigh fainted, and my drooping
spirit,
Moaned in agony;
My aching heart sobbed out in deep
dispair,
And all I seemed to see were gloomy
outlines
Of a ponderous cross;
Care leaned thereon, and grief, with
sable robes;
Pain, fiery tongued, clung to its
shafts,
And I the feeble victim of a Provi-
dence I could not change, e'en
if I dared,
Must bear this cross, while Fate
stood by
Convinced with cruel glee.
I cried for help, in vain I seemed
to cry,
I prayed that God would lift the cross
—I groaned;
I told Him how I'd serve Him con-
stantly,
In humbleness of spirit, I His name
would laud;
How I would witness to His grace,
His name adore;
I told Him this, ah yes, and more
than this,
But all in vain my pleadings were,
deaf seemed
The ear of God.
Until I caught the vision of a face;
A face subdued with tenderness, and
sweet, surpassing
Human speech, His smile compassion-
ate.
And then I saw the thorn scars on
His brow,
The cruel wound where deep the
spear was thrust,
The nail prints in His feet and in
His hands,
Ah! scars they were of what He bore
for me
When such a cross was laid on Him,
as ne'er before
Nor since was laid upon the back of
man!
And yet He prayed not for Himself,
but for the world He prayed
The cruel sinning world that nalled

Him there;
Ah! then it was in shame I fell me
down
And in contrition and humility I
cried,
I prayed and cried again, O Christ
I bear,
I bear this precious cross,
With all its crushing weight I bear!
Nor ne'er again I'll murmur at its
weight,
If Thou but stand beside me and sus-
tain;
E'en as I prayed the burthen seemed
to grow
Less hard to bear,
And on my soul a holy calm, an
ecstasy of joy,
A deep submission to the Savior's
will;
Think'st thou the cross is gone?
Nay, still upon me it is bound;
But now the outlines of its form less
rugged seem,
And when His time shall come to lift
That self same burthen from its rest-
ing place
I shall be glad I bore it all for Him.
And then I'll thank Him He permit-
ted me,
Ah even me,
To be partaker in His suffering.
Macon. —Ethel Verne King.
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RHEUMATISM

may be completely cured by the new
external remedy called LUX. This
preparation is a soothing, healing tis-
sue-nourishing liniment of great pen-
etrating power causing not the least
strain or irritation when applied. A
proved remedy for both inflammatory
and muscular rheumatism. Mrs. J. E.
Hoxie, (75 years old) of Brockton,
Mass., writes: "I have used it with
great satisfaction. My rheumatism no
longer troubles me and I feel that I
am cured." Mr. Ben Jones, of Alle-
mando, La., writes: "I was laid up
three months with rheumatism of the
hip. LUX cured me. Within three
days after beginning to use it I was
up loading cross-ties." LUX is a spe-
cific for all sub-surface inflammations.
Takes the place of plasters and poult-
ices. Ask your druggist for it or
send One Dollar to the LUX Company,
Box 507, New Orleans, and receive a
bottle by registered mail.

WE OFFER YOU A POSITION

We want 200 men right away. Must have them
and will pay good money—\$3.00 to \$5.00 a day
guaranteed according to class of work. You
need no money. Everything done on our
capital. You deliver our goods and collect.
A big opportunity. Write today for free plans
sample outfits, etc. All free. O. S. S. S. S. S.
Wagon, 1007 W. Adams Street, Dept. 3585
Chicago, Ill.

Can Cancer Be Cured? It Can!

We want every man and woman in the
United States to know what we are doing—
We are curing Cancers, Tumors and Chronic
Sores without the use of the knife or X-Ray,
and are endorsed by the Senate and Legis-
lature of Virginia. We guarantee our cures.

THE KELLAM HOSPITAL
1917 West Main Richmond, Va.
Physicians Treated Free.

FARM SEEDS Write Vineyard Farm,
Griffin, Ga., for descrip-
tions, etc., of Cooke Improved Cotton Seed,
Maridoro Corn and Apple Oats. These are
well known, and recommended by the differ-
ent State Exp. Farms, as the best on the mar-
ket. We plant no other and give no other and
have our own machinery to keep them pure.
The Government has bought large quantities
from us for distribution, which proves the
character of our product. Cotton Seed, 1 lb.
Oats, 1 lb and Corn, 12 per bu., f.o.b. Griffin, Ga.
Orders filled promptly

THE QUEEN & CRESCENT ROUTE

OFFERS many advantages to those
who contemplate attending the

Baptist Convention

at Baltimore. It is many miles shorter
via Chattanooga, Bristol and Washing-
ton, and operates in both directions
daily through sleepers without change;
also the most modern electric lighted
coaches and dining cars. A very cheap
rate will be authorized.

For information as to rates, schedules
and stopovers, call on

S. A. STONE, Ticket Agt., Jackson, Miss.
JNO. W. WOOD, T. P. A., Meridian, Miss.

U. C. V. REUNION

Mobile, Ala., April 26-28th.

Apropos of the approaching Reunion
of United Confederate Veterans, the
Mobile & Ohio Railroad Co. is distrib-
uting a handsome illustrated folder
descriptive of Mobile, the Reunion
City for 1910. Mr. Jno. M. Beall,
G. P. A., Mobile & Ohio R. R., St.
Louis, Mo., will be pleased to mail
you a copy on request.

BOSTON CRYSTAL GELATINE

"Daddy says Crystal
Gelatine is great
for kids!"
Makes a perfect dessert for the children.
At parties and lawn fetes Crystal
jellies are a great favorite with
the little folks. They could eat
nothing purer or more healthful.
Crystal Gelatine is very economical, one
package making two full quarts. Tasteless
and odorless—assimilates perfectly with milk
or cream. You don't know how tender a
jelly can be until you try Crystal Gelatine.

Ask your grocer. If he does
not keep it, send us his
name and we will send you
a free sample package.

CRYSTAL GELATINE CO
121A Beverly St.
BOSTON, MASS.



WE SHIP ON APPROVAL
without a cash deposit, return the freight
and allow 15 DAYS FREE TRIAL.
IT ONLY COSTS 1 cent to learn our
unheard of price and marvelous offers
on highest grade 1910 model bicycles,
a pair of tires from anyone at any
price, until you write for our large
Art Catalog and learn our wonderful
proposition on the first sample bicycle
going to your town.
RIDE AGENTS everywhere are mak-
ing and selling our bicycles. We
sell cheaper than any other factory.
Tires, Coaster-Brake rear wheels,
lamps, repairs and all sundries at half usual
prices. Do Not Wait write today for our special
offer. Mead Cycle Co., Dept. M. 24, Chicago.

DEATHS

Idolo L. Watts.

The subject of this sketch was the youngest son of B. S. and S. E. Watts, was born in Lawrence county, Miss., April 26, 1886, and after an illness of about 40 days he succumbed to the dread disease, typhoid fever, on July 24, 1909. He had all the care and attention that skilled physicians, faithful nurse and loving friends could give. He was in the vigor of young manhood and seemingly had the promise of a long and useful life, up to the time of his last sickness, but alas! how true and how sad, "that in the midst of life we are in the midst of death."

He professed faith in Christ and joined the Baptist church at Society Hill in his 16th year, afterwards held membership at Clinton, Miss., and was a member at Wiggins at the time of his death.

He left father, mother, two brothers and a sister and a host of relatives and friends to mourn his departure. But not as those who have no hope, for "there remaineth a rest for the people of God." A Friend.

Created Newspaper Comment.

The remarkable case in two extreme cases of opium and cocaine addictions that had been made at Dr. Woolley's Sanitarium in Atlanta, Ga., were freely commented upon by the Atlanta Constitution, the leading paper in that city. The Atlanta Constitution said: "These were extreme cases, using both morphine and cocaine, each using from forty to sixty grains of morphine and from twenty to twenty-five grains of cocaine, hypodermically in twenty-four hours. Their vital forces were impaired, they were emaciated, and were seriously in doubt about ever being cured by any method of treatment; their whole bodies almost a mass of sores as a result of the puncture of needles. Both of these patients were discharged after thirty days' treatment, neither of them taking any medicine the last 24 days. The sores on their bodies had healed they could sleep, there was no insomnia, no loss of appetite and no material suffering. They progressed nicely from the first dose of medicine and gained strength and flesh rapidly." Those interested can have without charge a copy of Dr. Woolley's book on these habits and their cure by addressing No. 23 B. Victor Sanitarium, Atlanta, Ga.

Eld. T. C. Schilling.

Whereas, our Heavenly Father, in his loving care for his own, has taken from us our beloved pastor, Eld. T. C. Schilling, who departed this life March 3, 1910, while we mourn the loss of his sympathy and encouragement in time of trouble and misfortune, we reverently remember his zealous work in the upbuilding of the church at this place. Therefore be it

Resolved, That we bow in humble submission to his will, knowing that he in whom we live, move and have our being doeth all things well;

That his churches have lost a great leader, one who was instrumental in the conversion of many souls to God, and has gone to share the reward of those who "turn many to righteousness."

That we sympathize deeply with the bereaved family, realizing their loss, and we tender our sincere condolence.

That a copy of these resolutions be spread on the church minutes, a copy be sent to The Baptist Record, the Magnolia Gazette, and one to the family of the deceased.

Passed by the Robinson Baptist Church, Peoria, Miss.

T. J. Newman,
E. A. Bates,
W. M. Robinson.

Sold On Guarantee.

Royaline Oil, the great antiseptic, made by the Royaline Medicine Co., of New Orleans, La., has been on the market for sixteen years and is an acknowledged remedy for pains, aches, swellings, inflammations and every other kind of soreness to which flesh is heir. You can cure your horse and cow with it as well as yourself. You ought to keep a bottle of it in the house all the time. Price 25c bottle. Druggists.

A. B. Rollins.

A. B. Rollins died at his home in Ebenezer, Holmes county, Miss., March 3, 1910. He was a native of Virginia, came to Mississippi in 1872, joined the Baptist church July 20, 1886, baptized by Rev. T. J. Bailey.

As a citizen he was honorable, loyal and true. As a man, gentle, high-toned and easily approached, and as a Christian quiet, unassuming and consistent.

Although his health had not been good for months, yet his death came suddenly. His good Christian wife preceded him by several years to that rest which remains for the people of God.

J. T. Ellis.

To Drive Out Malaria

And Build Up the System.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children. 50c.

PRAYER.

(Tessa Willingham Roddey).

O, Father take these weak frail hands of mine

And strengthen them for work for Thine and Thee;

Guide my weak stumbling feet—with love divine

From blurs and blunders keep my vision free.

O, Father teach my restless heart to feel Thy balm,

To know the uplift of Thy strengthening grace;

To feel the restful quiet, the tender calm

That forms the halo for Thy blessed face.

O, Father lead my spirit into paths of peace—

O, still the troubled waves that o'er me roll;

I feel that only Thou, in love, canst give release,

Thou great and wonderful Physician of the soul.

O, Father send thy strengthening love and power—

The truth and sweetness of Thy tender grace;

Help me to live closer, closer every hour

To see the radiant light and glow of Thy dear face.

O, Father let me kneel in reverence deep and sweet,

And come to Thee with every wound and care,



"It Turns Your Waste Material Into Dollars."

THREE MACHINES IN ONE.

SHORT Log Saw Mill, Lathe and Shingle Machine. Does all kinds of sawing. Just the machine for small Saw Mills and Farmers' use.

It's a Big Money Maker.

Write for circulars and particulars.

Manufactured only by

COLUMBIAN IRON WORKS,

Chattanooga, Tenn.

In all humility, at Thy pierced feet, I thank Thee for the blessed privilege of prayer.

Long Beach, Miss.

Gallstones Cured Without the Knife.

There is an inherent tendency in the bile to form Gallstones. Gallstones occur most frequently in the Gall Bladder but may lodge in the Liver or anywhere the bile flows or goes. Post-mortem examinations have proved that one adult out of every ten has Gallstones and in warm, or malarious districts, or where liver complaints are most common, the ratio is even much greater.

Gallstones and Liver Complaints are very closely associated. Indeed, Gallstones, although usually unsuspected as long as their presence is not unmistakably manifested by spells of Gallstone colic, are most always present in some degree, wherever there is Liver Trouble. In rough parlance, GALLSTONES ARE MERELY LIVER TROUBLES GONE TO SEED.

The "Secro-Solvo-Tone" remedy is a rational, scientific compound discovered by an able physician who made a lifelong study of Gallstones and Liver troubles. This remedy aims at the cause and therefore restores the Liver and Stomach to health so that they will sustain, assist and fortify the scientific solvents contained in the balanced treatment enabling them to soften and dissolve the Gallstones and remove them painlessly during the time the cause is being cured and the eternal Gallstone-forming process stopped. This truly wonderful remedy may be taken without any interference with any of the duties or pleasures of life. Every sufferer from any form of Liver or Stomach trouble (whether Gallstones coexist or not) should take a course of this treatment. It is an invaluable household remedy that should be taken at least a month or two during every year either as a precautionary or curative measures whenever there are any indications of Gallstones or Liver or digestive disturbances. THE GALLSTONE REMEDY CO., Dept. 47, 225 Dearborn St., Chicago, Ill., are the sole United States Agents for this valuable remedy.

A Twister.

The little girl was starting to join her mother, who was visiting friends in a neighboring city. "Tell mamma," said her father, as he put her on the train and kissed her good-bye, "that I am taking good care of the flowers in the back yard."

"And be sure to tell her that the goldenglow is growing gloriously."

"I'll remember, papa."

The train moved off and she was gone. An hour or two later she delivered the message.

"Mamma," she said, "papa told me to tell you that he was taking good care of the flowers."

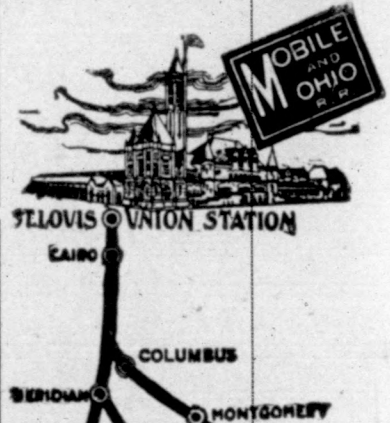
"I'm glad to hear it, dear." "And I was to be sure to tell you that the goldenglow is glowing—no, the goldenglow is going—I mean the gloryglove is glowing gloriously—the gloryglove is going—mama, what is the name of that big yellow flower that grows in the back yard?" "The goldenglow, dear." "Well, he says it's doing first rate."—Exchange.

FINE POST CARDS FREE

A Big Package Sent to All Our Readers Who Write At Once.

To any reader of this paper who writes immediately and incloses 10 cents we will mail a set of ten most beautiful post cards you ever saw. Ten very finest Floral, Easter and Motto cards, all different, in exquisite colors, silk finish, beautifully gold embossed, etc., for only 10 cents. Thirty cards, all different, 25 cents. With each order we include our plan for getting a beautiful Post Card Album and 46 choice cards free. Address: The Art Post Card Club, 708 Jackson St., Topeka, Kan.

The Perfect Home Treatment for THE LIQUOR HABIT Combined medical and hygienic treatment for home use exclusively. Slight cost. No absence from business. No publicity, improves the health. Cure guaranteed. Write for particulars. The Biggs Sanitarium, Home Dept., Asheville, N. C.



A Word to the Wise

The next time you contemplate a journey to the North or East—St. Louis, Chicago, Cincinnati, Buffalo, New York, Philadelphia, Washington, Baltimore, etc.—consult us and we will give you the best there is in rates and routes. You will enjoy traveling on the M. & O.

The Dining Car service is excellent.

Mobile, Ala. General Agent.

R. V. TAYLOR, General Manager, MOBILE, ALA.
J. M. BEALL, General Passenger Agent, ST. LOUIS MO.

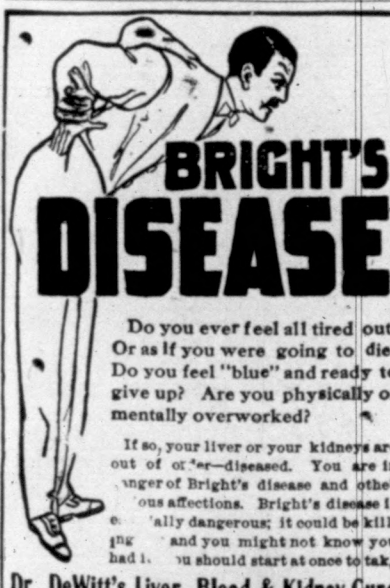
FREE A POSTAL FROM YOU

And We Will Send Free, to Prove That it is the Most Effective External Cure for Rheumatic Pains and Aches, a Special BOTTLE OF



Confident that it will do for you what it has done for others, and that to use it is to praise it, as does the writer of the following grateful letter:—

"With muscular rheumatism I suffered to the extent that even to control the pen held in my right hand was impossible at times. On one such day I first used Minard's Liniment. No indorsement could come from a worse sufferer or more grateful heart than mine. G. W. D'Vys, Cambridge, Mass." Send a postal to Minard's Liniment Co., So. Framingham, Mass.



Dr. DeWitt's Liver, Blood & Kidney Cure

This efficient remedy has cured thousands afflicted like you. It absolutely CURES by first cleansing and stimulating the liver, next purifying and enriching and restoring diseased kidneys to healthy action. By the use of Dr. DeWitt's Liver, Blood & Kidney Cure you will regain health and strength and the world will seem brighter. If your druggist cannot supply you, accept no substitute, but send \$1 to us and we will send the bottle of the medicine to you. Transportation prepaid. Address: The W. J. Parker Co., Manufacturers, Baltimore, Md.

Clarke Memorial College.

"The Old Time College" FOR BOYS AND GIRLS. Fine Location. Health Unsurpassed. Religious Influence the Best. Rates the CHEAPEST. Write for Catalog. S. B. CULPEPPER, President. Newton, Miss.

Helping Others to Become Leaders.

Those need Christ most whose studies and interests are most likely to lead them into the mistake of depending on other resources than Christ. The college students of the world, whose life-purposes turn them toward the cultivation of the intellect as the great resource, are conspicuously exposed to the danger of a Christless life. They are the very persons who, when their intellectual strength is harnessed to and mastered by the purposes of Christ, may become the greatest forces on earth for the extension of the kingdom. So they need our prayers; for the kingdom needs them, and they need the kingdom. Never before has there been greater reason for prayer and praise. Never before has there been such an awakening among students. One evidence of this is the fact that during the past year more men and women of the universities have gone to the mission field than in any preceding period of equal length. The leaders of the World's Student Christian Federation are carrying on an aggressive campaign for Christ that is shaking the student world to its core. We can take part, with the students themselves, in this campaign, by prayer. And we must do this, now that we know the need, if we would be true to our plain duty. There would be unspeakable loss from unoffered prayers. Let us avert this loss by devoting ourselves as never before to exploiting the undiscovered and unrealized possibilities of untried intercession."—S. S. Times.

Aunt Kitty's Valentine.

"Mother, how do you spell 'Aunt Kitty'?"

Mrs. Woodruff spelled the name, and then asked, "What are you going to do, Roy?"

"Send Aunt Kitty this nice little valentine. I bought it with my two cents, you know."

"Then you had better put auntie's real name on the envelope. It is Miss Katharine Reed."

"That's so, and she'll never guess that it came from me. I want to make her wonder. I want to make her wonder awful. My 'it'll be fun. Mother, will you write the name?" and then she can't guess my writing."

"Yes, dear. Bring me the envelope." And Mrs. Woodruff took it to the desk and wrote Aunt Kitty's address.

"Now, I want an old stamp," said Roy. "An old stamp!"

"Yes; I'll just paste it on, you know, and slip the valentine under Aunt Kitty's front door, and the stamp will make it look as if the postman put it there. I wouldn't have her guess for anything."

So Roy had a great time soaking a stamp off of an old envelope and pasting it on his own. Then the valentine was all ready, and he hurried down the street and slyly slipped it under Aunt Kitty's door.

After that he was all impatience to find out how she liked the valentine. He wished she would come up to see mother; but the day passed and part of the next, and she had not appear-

ed. So excited was he when Aunt Kitty appeared at the door that he forgot his usual "good afternoon." All he could do was to cry out, "Aunt Kitty, did you get any valentine?" my dear."

Aunt Kitty smiled, and said, "Yes, Roy felt that he must be very careful what he said, but he knew there was not anger in the question, "Was it pretty?"

"Very pretty, indeed!" Another question he must ask: "I suppose—you haven't any idea—who sent it?"

"I have a suspicion that a little boy I know—"

"Now, Aunt Kitty," Roy cried in alarm, "you can't mean me. How—how could I send it?"

Aunt Kitty took that little man in her arms and said playfully, "I'd just like to know why you couldn't!"

Roy was growing desperate. He must hide the fact somehow. "Well—well—you see," he said, "that envelope—it had a stamp on it—and I didn't have any money for a stamp."

And then he wondered what made Aunt Kitty laugh so hard.—S. Jennie Smith.

Whose Church Is It?

No Christian church member counts for as much as he ought in his church by trying to help the minister. A consecrated, aggressive pastor startled an audience of Christian men, not long ago, when, in speaking of their church activities, he flung out this reminder: "You're not helping the minister in his work, my brother; it's your work!" The church is not made up of ministers, but of laymen; the minister's place in the church is merely to suggest to the

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laymen how they may best carry on their work in Christ's kingdom. That minister best serves any church who most nearly succeeds in rendering himself useless. Those church members are most faithful to their church and their minister who recognize that they are responsible for the work that their church is to do in the community. It is the enlisted men, not the officers, who must do the real fighting in any battle.—S. S. Times.

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EAST MISSISSIPPI JOTTINGS.

(L. A. Duncan).

A recent visit to Quitman, the capital of Clarke county, brought to my mind some things of the past. As far back as 1848, I was a passing pilgrim, when the town was a mile east of its present site. There was then no M. & O. R. R. Later I had to wait at the station ten hours for a train; not daring to leave, for there was no telegraph line in operation to report its coming, and no lunch houses in reach for refreshments. It is vastly different now.

Quitman has waked up wonderfully. Now it has one of the largest lumber mills in the state; a brick court house and a number of brick stores, while the new public school building is a credit to the community. Prof. McMillan presides, assisted by an able corps of teachers. On Wednesday night Pastor O'Bryant preached to a fair congregation.

Judge Buckley was holding court, just entering into the trial of a murder case. We were kindly entertained in the family of Dr. W. J. McNair, old Meridian friends. The church is waking up; especially the sisters. Bro. O'Bryant also supplies Union and another church beyond, Montrose I think. He is a live man, not afraid to speak out plainly.

Below Quitman and Enterprise is Stonewall, noted for its successful cotton mills, under the management of Pres. Wainwright, who keeps things going. The church there is an active body. It has secured for the pastorate Bro. C. G. Elliott, of Meridian, who has moved into their midst. He is a man of untiring energy, faithfully looking after his charge—both the sick and the well. Besides some good laymen he has the co-operation of Bro. H. M. Collins.

Meridian has begun its street paving in the resident part of the city. It is preparing for the reception of various bodies that are to meet here. The State Interdenominational Sunday School Convention is one, and it is engaging very general attention. Our churches all seem to be growing in numbers and activity. Another colored Baptist church has been added to our list, making eleven, not counting the suburbs, with a membership of over 2,000. We have a monthly meeting of our Sunday Schools for general conference, from which much good is expected.

Marjorie's Hundred.

Marjorie, aged nine, had not been having very satisfactory reports from school. Her teacher finally said, "Marjorie, for the first hundred you get I'll give you a dollar."

Time went on, and the reward could not be claimed. One day the child was taken violently ill. Her mother sent for the doctor. When he had gone, Marjorie said, "Mamma, am I very ill?"

"No, dear, your temperature is a little over a hundred; but the doctor thinks you will be all right in a day or so."

"Now, mamma, I can have my dollar. Papa said he would give it to me if I could get a hundred in anything." —Pittsburg Christian Advocate.

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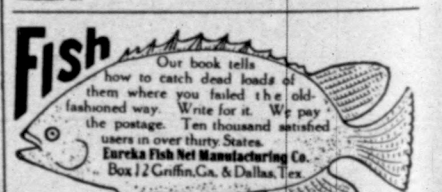
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Miners of the region declare that, although these rats enter houses, camps, and mines and take things that do not belong to them, they never take an article without leaving something in its place. They conduct a trade, and hence their name. They enter dwellings at night and steal anything they can find, carrying away spoons, knives, and forks, but invariably leaving a chip, stick, or stone in place of each article taken away.

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EVANGELISM.

(W. B. Earnest).

I want to say a few things about conditions in or about the center of Jackson county. Rev. W. J. Peters and I made a trip of nine days. I will give a survey of our trip: We left home Monday morning, reached Wade, 22 miles from Lucedale, and preached at Wade Monday night to a large congregation. The church called Rev. Peters to the charge. We traveled 7 miles through the swamp and crossed Pascagoula River to Benton, preached there Tuesday night to a good congregation and organized a church. From there we went to Vancleave, 9 miles further south. Spent two days there and preached to good congregations. From there we went to Vestry, a good country church, preached there Saturday night, Sunday and Sunday night to still larger congregations. Then to Parker's School House, spent two days and preached to large congregations. Thence back to Vestry, from thence to Bendale and established an appointment there, thence home. We traveled about 150 miles, from place to place. We canvassed the country, found lots of folks from 12 to 20 who never heard a Baptist preacher preach before. I wish all the Baptists in Mississippi could see and hear what I did in the nine days that I was out. Brethren what shall we do? I know of several places that ought to have preaching that hasn't any at all. Tiger, Branch, Bendale, Ruble, Eubanks, Ennigston, Dency, Shipman. Brethren we need a good, strong man in this portion of the State and if our Boards will stand by some good man there is a great deal that can be done. I saw and heard things that I hardly believe myself, and yet I heard and saw them. This section of the State needs to be developed, that's all. The people are here in great numbers. We hear from different sources, come over and help us. But brother, I have all that I can do. I have got a good field, still we need some to help us. Rev. Peters has all he can do now. What shall we do? I am preaching to a lot of folks during the week. Brethren pray for me and my work.

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Pink Maman Cochet—A rose to excite the envy of everyone. For out door planting this rose stands first as a strong vigorous grower, rapidly producing a large shapely bush, densely covered with deep green foliage. It is extremely hardy, thriving in any climate, producing such great masses of beautiful flowers as to almost hide the bush. The large superb flowers are perfectly formed, delicately tinted a silvery rose, touched at the center with a golden yellow.

Himmelschmidt—A winning rose, capturing the first prizes wherever exhibited. For general planting, it has no superior, growing vigorously and rapidly, soon forming a healthy compact bush, which blooms steadily through the season. The flowers when in full bloom are of immense size and perfectly double, unequalled in beauty by any other rose.

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BALTIMORE, THE CONVENTION CITY.

(By Rev. John Roach Straton, D. D.)

THE hearts of our Southern hosts are beginning to turn toward Baltimore, the convention city for this year. We send out this note of advance welcome and tidings concerning the preparatory work now under way.

The following executive committee has been selected, and is now busily engaged with its important duties: W. H. Baylor, O. C. S. Wallace, J. R. Straton, M. C. Woodward and Charles M. Ness.

The most significant thing about the preparations which are being made is the spirit of prayer and earnestness which pervades every committee meeting. The one overshadowing purpose of all our hearts is to make wise and adequate preparations for the coming of the Lord's servants. To that end we have ruled out any suggestion of money-making schemes or anything else which would exploit the convention in any way. The sole aim of our executive committee and the subcommittees, which are laboring so faithfully, is to serve our beloved brotherhood by putting at their hands every possible convenience for a successful, happy and inspiring meeting, and to that end no expense or pains are being spared.

Headquarters and Meeting Places.

We have secured the Lyric Music Hall as the place of meeting. This is a beautiful building, seating 3,000 people and sumptuously furnished in every way. We feel confident that it will prove an ideal meeting place for the convention, as it is large enough to accommodate the delegates, without being so large that the meetings cannot be brought to a proper focus. There will be ample accommodations in the way of committee, book and rest rooms, and all other modern conveniences for the comfort of the convention.

The Seventh Baptist Church has been selected as the meeting place of the Woman's Missionary Union, because of its nearness to the Lyric and headquarters, and because the commodious building affords every convenience for the ladies.

The Belvedere Hotel, which is only three blocks from the Lyric, has been selected as headquarters. It is one of the finest hotels in the country, and will accommodate comfortably a large number of visitors. Arrangements have been made also with the other hotels for handling delegates and visitors, and the crowds which we are expecting can be easily cared for. The rates at the Belvedere will scale a little higher, perhaps, than those which have obtained in other convention cities, but a proportionately better service can be expected.

Reasons for Attending.

There are many reasons why large numbers of our people from the South ought to attend the convention this year. One of these is that their coming will mightily strengthen and help our cause here. Just 25 years ago the Southern Baptist Convention met in the old Seventh Baptist

Church of Baltimore. Since then we have not had the inspiration of its presence. Among the 700,000 people of Baltimore there are only 10,000 white Baptists. Baltimore is predominantly a Catholic city. The very atmosphere here, therefore, is uncongenial for evangelical Christianity as exemplified by the simplicity of Baptist faith. Consequently our people have had a hard struggle. But Baltimore Baptists are as zealous and faithful a band of workers for the Lord as can be found anywhere on earth. They have struggled on with heroic determination to finally win the victory for New Testament truth in its purity. Just now they are in a period of new life and hope, and the coming of the mighty host of our brethren from the South will give to our ranks here a deeper pride in their cause and more enthusiasm for the battle.

Another reason why we should have an unusually large attendance this year is that the World's Sunday School Convention will meet at Washington, D. C., immediately following our convention. As Washington is less than an hour's run by national capital can be easily seen by all the visitors to our convention. It is possible that we may be able to arrange a special audience with the President and some other features which will lend attractiveness to a visit to Washington.

Another interesting side trip will be possible, to Annapolis, which is only a short run from Baltimore by trolley, and where the government has spent over \$15,000,000 on the National Naval Academy.

The convention will come, too, at a most beautiful time of the year in Baltimore. This old city, the home of the president of the convention, is one of rarest interest and delight to the visitor. It is distinctly a Southern city. Though the population has been drawn from the North as well as the South, and though the sentiment was divided during the war period, nevertheless it is true that Baltimore's ideals and her vital spirit are essentially Southern. It is a conservative city—a city of homes and churches, of the most delightful hospitality and the finest dignity. And just at the happy season when the convention is to come, Maryland and Baltimore are displaying their rarest charms. The lovely homes, the magnificent parks, the venerable trees, the sparkling waters of the Chesapeake and all the beauties of this favored spot can then be seen at their best.

Those who come will see the new Baltimore. Six years ago this city was scourged by flames and a vast section of it was wiped completely from the map; but, with indomitable courage, the people began the work of rehabilitation, and now Baltimore sits here, enthroned upon her eternal hills, with no stain of fire upon her skirts, with the glow of health upon her rounded cheeks, the light of hope in her splendid eyes and the glow of love in her royal heart, as she stretches forth her hospitable arms and says to our Baptist brotherhood, "Come!"

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